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The Rosicrucian Order

MASTER MONOGRAPH

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Degree 12 Monograph 219



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THE CONCURRENCE

This Week's Consideration of a Famous Opinion

▽ ▽ ▽



¶ As emphasized in this monograph, a constant review of first principles is necessary in mysticism regardless of the degree of spiritual unfoldment attained by the student. The mystic's life is an unvarying attempt to associate himself with the divine center of his being. Consequently, the realization of self and his recognition of universality are reflected in all the affairs of his daily living.



In its elementary presentation, the life of the mystic consists primarily in the detachment of the will from its normal condition of immersion in material things and in its redirection towards the goodwill which abides at the centre. This centre, according to the mystics, is everywhere, and is hence, in a certain sense, to be found in all; but it is sought most readily, by contemplation, as the centre of the man himself, and this is the quest and finding of the soul. If there is not an open door—an entrance to the closed palace—within us, we are never likely to find it without us. The rest of the experiences are those of the life of sanctity leading to such a ground of Divine Union as is possible to humanity in this life.

—ARTHUR EDWARD WAITE, 1857-1942

To the Members of the Esoteric Hierarchy, Greetings!

Trying to select those who represent a cross section of human nature and worldly activities, I present this week a Frater who is a director of a school and conservatory of music and a musician himself. He has been a member for many years and has attended our international Conventions in the United States. What he says, he believes so firmly that he devotes his life to proving it in a practical way.

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It matters not what business or profession one is engaged in, one's life is constantly beset by problems which must be straightened out or chaos will result.

A few years ago I was greatly worried about my lack of development. My love for and interest in the work was great; yet I knew that something was preventing me from attaining the degree of success I felt I should have. I thought, pondered, and sincerely meditated over my trouble. One evening it came to me that I must eliminate the destructive emotions which possessed me. I was shocked when I realized that intolerance, hatred, fear, impatience with trivial things, and many other undesirable qualities were a part of my thinking. I honestly tried to change and had some success. First, I experienced an improvement in health. I had more peace, contentment, and hope. As time passed, I had greater success with the exercises and experiments. My periods of meditation were more profitable.

Everyone who has seriously studied some instrument and mastered its technique has found that to play well requires a constant review of the first principles. So it has been with all of our master composers. They did exercises in counterpoint day in and day out. This being true in the art and science of playing and composing, we should not hesitate to apply the same principle to the most profound subject known—mysticism. I practice the art of transmutation with patience and love, that I may prove worthy.

With the desire for material things, the question of money comes uppermost in our minds. We have been taught that without money nothing can be obtained. Believing this, we spend most of our time and energy acquiring it. As our bank account grows, we look upon it as something magical, something that gives us power and influence. It is not strange that those possessing millions feel superior and powerful, because the world in general submits to the demands of the wealthy. Possessing great wealth carries a tremendous responsibility and few escape the karma it brings.

The highly evolved man with a fortune at his disposal is a blessing to the world, for he has learned how to use it in a

way which will bring the greatest benefit to the greatest number of people. As we give so will we receive. As we receive so must we give if there is to be a proper balance and harmonium. Those who give indiscriminately are violating a law, just as are those who take all and give little in return.

An unbalanced condition is sure to bring a disturbance, sometimes sorrow, suffering, or death. When we ask the Cosmic to give us things we need, and do not let money enter into the request, I have noticed that the Cosmic arranges things in a way that is always just even though we seemingly do not give much in return.

The elimination of money as the principal factor in any project I wish to materialize has been a great revelation. This law is given in the earlier Degrees, but I suppose I get more out of it now because my consciousness has expanded.

Each Rosicrucian student learns to select the experiments and exercises of the most benefit to his particular case. One exercise I have found to be of great value is the one of concentrating on the thyroid gland, the heart, the solar plexus, and continuing to other organs. It seems to tune my whole system and I am ready to attain better results in anything I wish to study.

Interest and enthusiasm eliminate work and drudgery. As someone has said: "Blessed is the man whose hobby is his profession." Each day one learns new and original ways in which the knowledge can be used to serve mankind. It is impossible for a Rosicrucian well grounded in fundamental principles ever to become a fanatical nuisance. I have always been thankful that I was never interested in phenomena.

In everyday life, one sometimes forgets that the reason he can do certain things more easily and with more satisfactory results is because he has had the advantage of a training that those outside of our Order have not had. For example, in dealing with people in a business or a professional way, we find that each one has ideas, desires. Sometimes these desires are motivated by selfish ambition, forgetting that there is such a thing as justice to all concerned. With those persons, arguing or reasoning is of no avail. But often the Rosicrucian can accomplish wonderful results without the use of words. This kind of adjustment is always the most satisfactory.

I know that our little Chapter, by the use of Rosicrucian principles, has been able to relieve suffering, improve living conditions, and stimulate hope in the minds of those in trouble. These are only a few of the practical ways our teachings can be of help to many.

The problem of health is, to me, important. Our higher teachings have cast much light on the subject, and I am coming to realize more and more that cleansing the mind of all impuri-

ties has everything to do with our physical condition. If we are able to eliminate impurities from our minds, our psychic bodies will be given greater freedom to act in establishing harmonium between the outer and inner man. As this condition comes about, we improve physically and spiritually. This opens the door to the great storehouse of opportunities, and it would seem childish to worry about the money to accomplish this or that desire.

Doubt is the father of failure, and failure is sure to occur if we believe in our limitations. We will continue to limit ourselves just as long as we believe that of and by ourselves all is possible.

If we recall the laws and principles we have tested—and successfully demonstrated—it would seem that alone would assure us anything is possible.

I have kept a bowl of water in the room where I sleep for at least a year. I am quite sure that it has been a great help to me in regard to health, and also I have found that it increases my ability to relax and meditate. It is interesting to reflect on the mystical qualities found in pure water. Little children delight in playing in it and many adults enjoy a walk in the rain when properly dressed for such weather. I have found that a stroll around a small lake, when I am engaged in work, will tune my whole system. The experiments with water, given in the earlier Degrees, have performed remarkable things on certain occasions.

As a boy I longed to know the truth about life; I tried to believe as others did, but I could not. This desire was so strong and persistent that I now know definitely what is meant in our monographs when we are told how to materialize by building a picture step by step, for I consider that when I found our Order years ago, the realization of my desire was finished. This was my first demonstration of the law. Now I am trying to project this desire. I have introduced it to the minds of others, and each day in my association with these persons I find their attitude changing without any outward effort on my part.

I greatly rejoice that I am a channel used by the masters to serve inquiring souls. This method of spreading the Light is one direct way, because where words are used to explain and convince, there is sure to be more or less misunderstanding. I think this the most valuable law I have learned during my studies so far in the Twelfth Degree, and I try to follow it in every detail as explained in our monographs. When I am more successful in mastering the principle of rising above fear or limitations, the results will cover a greater field.



Another subject in which I am interested is transition. Personally, I do not fear this. Older people are apt to lose their zest for life. I find that the best thing to do is to

take up new and difficult problems and maintain a keen interest in them. Age to me is not reckoned by years, or if the mind is in a healthful condition, an older person has better judgment and makes fewer mistakes because of his accumulated experiences.

As one advances in our work, there seem to be innumerable subjects on which one could spend years of thought and concentration for the benefit of others, to stimulate them to carry on. The arts and sciences offer help in practical ways that have not been developed or sensed except in the most orthodox manner. Labor-saving devices are good, but the arts when properly exploited will stimulate the imagination and consciousness of mankind as nothing else known. A noble desire can be created and made vital and lasting by the art of painting, by a musical composition, or by a carefully worked-out scene for the screen. All art has an effect on people, especially that with a touch of the mystical.

During all the years I have been a student, I have never let anything interfere with my routine of study. Anyone knows how pleasant it is to have something entirely outside the daily grind to look forward to each week. If anything should occur to change this routine, I am afraid that I would have quite a task to impress the chief engineer with the necessity for rearrangement. I have already spoken of certain laws that have helped me during the Eleventh and Twelfth Degrees, and it seems the work of those Degrees has had a decided effect on all of my faculties. I am most grateful to have developed into a better channel for service.

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May Peace Profound abide with each of you.

Fraternally,

YOUR CLASS MASTER

Summary of This Monograph

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Below is a summary of the important principles of this monograph. It contains the essential statements which you should not forget. After you have carefully read the complete monograph, try to recall as many as you can of the important points you read. Then read this summary and see if you have forgotten any. Also refer to this summary during the ensuing week to refresh your memory.

¶ A constant review of first principles is as necessary in mysticism as it is in learning to play a musical instrument well.

¶ Each Rosicrucian student learns to select the experiments and exercises of particular benefit to himself.

¶ Interest and enthusiasm eliminate work and drudgery.

¶ By eliminating impurities from our minds, our psychic bodies are freer to establish harmonium between the outer and inner man.

¶ Doubt is the father of failure, and failure is sure to occur if we believe in our limitations.

¶ Greater opportunities for service are presented as the student advances.



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THE CONCURRENCE

This Week's Consideration of a Famous Opinion

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¶ In this monograph, a Rosicrucian student's patience and persistent effort to accomplish a specific task have brought to mind the following excerpt from the writings of Thomas Vaughan, famed Rosicrucian and contemporary of Francis Bacon.



Never wilt thou extract the one thing which thou desirest out of the many which are round thee till from thy self be extracted that one thing which I have proclaimed to thee. For such is the will of God, that the devout should perform the devout work which they desire, and the perfect accomplish another on which they have been bent. To men of bad will shall there be no harvest other than they have sown; furthermore, on account of their malice, their good seed shall very often be changed into cockle. Perform then the work which thou seekest in such a manner that, so far as may be in thy power thou mayest escape a like misfortune.

–THOMAS VAUGHAN (EUGENIUS PHILALETHES), 1622-1666

To the Members of the Esoteric Hierarchy, Greetings!

This week we have a message written by one of our Sorores living in the Eastern United States. She has been connected with one of our Chapters where she has served as an officer for a number of years. She has given her time, strength and service because she is an enthusiast in this work. What she says is from her heart, and based upon actual experience.

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While in the Third (Neophyte) Degree, I had a serious illness in which I experienced considerable delirium. During my more rational moments I promised myself that if I lived I would be at the command of the Cosmic forces to do whatever they might desire of me. Upon my recovery I was disappointed to find that I had forgotten many things, but I remembered that promise and resolved to keep it.

To fulfill my resolve I dropped my work as a school teacher in the Midwest and came to New York to enter the Teachers' College as a psychology student. Of the activities I had experienced in delirium, that of the reinstatement of the processes of the development of thought held the greatest appeal. I did not know where to begin. I discovered two ways in which to accomplish this: one was to carry out the exercises and study the principles given in the AMORC lessons, and the other was to read scientific descriptions of experiments made on the nervous system. When I would find an explanation in the AMORC lessons that agreed with my experiences in delirium I would seek the objectification of the response in scientific experiments detailing these same activities. In this way I built up an extensive repertoire of "scientifically determined" proofs suitable to present to others not AMORC students.

After about two years, I considered I had the ideas sufficiently well in hand to proceed with a study of my own at Teachers' College. I put these ideas together and gave a talk before the psychology seminar. The professors appeared interested and asked a great many questions, all of which I attempted to answer from the standpoint of my experiences and the conclusions reached through applying the AMORC principles to their explanation.

My listeners were impressed, but in the endeavor to prove my points I spoke of so many things with which they were unfamiliar that someone suddenly got the notion that I must be INSANE, or I could not have known the kind of responses I was attempting to describe. The effect of this accusation was a severe mental shock from which it took over two years to recover sufficiently to continue my research.

Instead of condemning these scientific people, I recognized that their own viewpoints were essentially different from

those I was attempting to foster. I tried to understand these viewpoints and see why they reacted as they did. For one thing I learned that it would have been difficult to respond differently, for the Teachers' College was dedicated to the preservation of the mechanistic hypothesis. Because the ideas I expressed were foreign to their thoughts, they necessarily believed that these ideas must be unscientific. I recognized the need to prepare their minds before attempting to proceed further.

Before I could do anything, however, it was necessary to recover from the mental shock. I worked out a system. The principle involved was that of overcoming fear by turning upon it and studying it, while at the same time building up a new set of activities where fear did not enter.

As fast as I was able, I sought additional scientific proof of the activities of the nervous system during the processes of thinking. This time my search was guided by actual observations upon my own organism as it was developing a new set of habit patterns. Six years after my initial shock I went back to the seminar and gave another talk. I was approaching the end of the Eleventh Degree, and had had nearly 10 years of Rosicrucian guidance.

In this talk my endeavor was not to force my listeners to see things the way I did. Instead, I instilled into their minds a thought that would sprout and continue to grow long after I had departed from Teachers' College. It was this thought which I expected would eventually mature. When these persons met similar thoughts, perhaps 5 or 10 years later, they would accept them through having come in contact with them during my talk.

As part of my preparation, I had given at various times the history of my experiences, my delirium response, the shock I had received, the manner of my recovery from this shock, and how I expected to utilize these experiences in discovering the object of my search. I particularly tried to demonstrate that I had recovered sufficiently from the shock to place ideas in logical order, supported by scientific procedures and findings. Here the matter rests for the moment.

In overcoming the effects of the shock received at the seminar I discovered that my greatest degree of control came from attempting to help others in trouble. This was not done by telling them of my shock or of my scientific studies, or of my delirium experience. I said very little about myself, but listened to others. I pointed out the necessity of learning the laws by which they could help themselves if the aid was to be permanent.

Throughout my work with the Sunshine Circle, it was my attempt to remain an onlooker. When individuals came to me with

problems, I did not attempt to force my ideas upon them. They were encouraged to talk freely. When this was accomplished, they would relax sufficiently to permit the psychic forces to act in bringing about a solution.

Many years ago I had wanted to aid people by giving them the principles by which they could more effectively help themselves, but I was afraid of this concept. In spite of this fear, I went ahead. As an example, I once had a school superintendent who decried the teachings of the principles of psychology. Without any argument, I taught these ideas just the same, not calling attention to what I was doing, and I succeeded in getting the ideas across without calling the concepts psychological.

As time went on, it was evident that the AMORC principles were beginning to show their good effects. I suddenly awoke to the fact that there was nothing to be afraid of in my desire to aid others in the discovery of themselves. As a result of this revelation, I relaxed my strict attitude toward myself, and for the first time in my experience I really knew the meaning of Peace.

And it was then that things began to manifest. Evidently my condition of relaxation produced a vacuum which served as a target for all the fears I had entertained previously, and for the various ideas that had been set up in other people's minds as a result of these fears. Anyway, things began "falling in" on me to fill the vacuum. . . . Throughout this experience I endeavored to continue my relaxation so that whatever else might be lurking about that was "off-color" in my personality would be pulled into the open and subjected to scrutiny. I was really greatly elated about this, for I recognized it as the period of transmutation through which the student must pass on his way to more complete understanding.

As promised in the Eleventh and Twelfth Degrees, my health took a decided turn for the better after the various tensions which hampered me began to disappear. The "fuzzy" thinking that previously characterized much of my response was rapidly being replaced by ideas much better balanced and of a more intellectual character in contrast with an earlier emotional nature.

Naturally, I look forward with renewed eagerness for the lessons to arrive. It is indeed astonishing how accurately they are graded to meet the new requirements aroused by the practice of exercises given earlier. When one does not know what to do next, the answer is pretty certain to be found in the next lesson or the one or two immediately following.



As to exercises found most helpful in bringing about a greater degree of attunement, the foremost, and perhaps the one

most practiced, is the spiral. Many deep insights have come as a result of this exercise, especially when after forming the spiral one sits in deep meditation awaiting the thoughts within the inner consciousness to flow to the surface.

Another exercise highly appreciated is that of the mental and physical swaying of the body to achieve harmony with the universal rhythms. The special note found most effective for me was D; and the direction, that of facing NW and swaying from SW to NE. The responses are often exceptionally quick to appear in objectivity. Perhaps thoughts only casually entertained during the day are revived in dreams during the following night. Also, with the casual speaking of something I may desire, I often find myself in possession of my wish, sometimes within 24 hours. More than anything else this effect demonstrates the necessity of retaining in the mind only thoughts that are of a highly constructive character.

The exercise of lifting up the psychic self to its Cosmic counterpart is often utilized in addition to the above exercises, or in conjunction with new ones outlined from week to week. The effect of this exercise is the development of a greater sense of peace. No doubt it is through this exercise that I am coming to lose many of the earlier fears with which I have been beset.

Also, an exercise practiced frequently is the one of lying on the back while in bed with the arms folded over the chest and the feet together. As a rule I sleep in this manner all night, and usually a dream or other type of psychic experience occurs during the hours of rest.

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YOUR CLASS MASTER

Summary of This Monograph

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¶ One member's efforts to present psychological data regarding mental processes experienced in delirium met a discouraging response from scientific people, who implied she was insane.

¶ Six years later a more successful presentation was made, with no attempt to compel belief but merely to plant seeds that might result in continuing interest and further research.

¶ She found the spiral exercise the most helpful in bringing about a degree of attunement. Also helpful were those of the mental and physical swaying of the body to achieve harmony with universal rhythm, and the lifting up of the psychic self to its Cosmic counterpart.

¶ She discovered practical reasons for thinking only positive and constructive thoughts.

¶ Sleeping on the back with arms folded over the chest, and with feet together, often produced a dream or psychic experience.



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Degree 12

Monograph 221



Degree 12

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THE CONCURRENCE

This Week's Consideration of a Famous Opinion

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¶ Jan Van Ruysbroeck, often referred to as the Divine Doctor and beloved of all who knew him, exemplified that simplicity of which he wrote. A frugal life, epitomized by industry and balanced by "the rare grace of contemplation," serves well to demonstrate to the aspirant what may be accomplished by selfless dedication.



Simplicity of intention collects the dispersed powers of the soul into unity of spirit, and unites the spirit itself to God. It is simplicity of intention which honours and praises God, which offers and presents our virtues to Him; thus entering into and overstepping itself and all creatures, the soul finds God in its own depths. Simplicity is the beginning and end of all virtues, their splendour and their glory.

—JAN VAN RUYSBROECK, 1293-1381

To the Members of the Esoteric Hierarchy, Greetings!

This week we have a message from a Soror who is a trained nurse. She has witnessed human suffering of all kinds, and has had many opportunities to use our principles to alleviate pain and suffering in others. She has been connected at times with various humanitarian movements, has attended some of our Conventions, and accompanied us on one of our tours to Egypt some years ago.

* * * * * *

One of the lessons learned in the past year is the value of the simple things of life. An opportunity was opened for me to live close to nature. I served as a nurse in a Girl Scout camp and came to appreciate the simple things of life. Outdoor life brought about a rejuvenation of my physical body; I learned the beneficial effects of such simple things as air, water, and sunshine, and realized the importance of many of the Rosicrucian teachings, particularly those dealing with various breathing exercises, the benefits of water to the physical and psychic bodies, and of the vitality derived from the sun.

Another opportunity to learn the value of the simple things of life was demonstrated during a New England hurricane several years ago. When we were without water supply for several days, we became aware of how essential water is to our health and our happiness, and how many times we use water during the day. The same was true of electricity, as we had no phone service, stove, radio, or lights. We were grateful for simple candlelight.

Some of the experiments in concentration included in our teachings to benefit and preserve our health may also prove important in other ways when properly applied. We all have fingers for writing and for picking things up. Let us not forget their value in healing. They are like bare electric wires in discharging energy.

During the past four months I have realized the opportunity I have in healing. Four months ago I was asked to nurse a young man eighteen years of age. He had broken his neck while driving, three years before. As a result of the accident he was paralyzed from his chest down, his hands and feet badly bent out of shape. According to doctors and various specialists, he had about two weeks to live. The doctors claimed that nerves had been severed which could not be replaced or repaired. He had been having Christian Science treatments every day, osteopathic treatments twice a week, and physiotherapy once a week.



I found him to be a "doubting Thomas" and set in his ideas. He expected by the time he was thirty to be able to walk again. It was necessary to suggest new ideas and Rosicrucian treatments very slowly and tactfully in order to gain his cooperation.

I began using all of our Rosicrucian healing principles. The use of the fingers for stimulating the nerves has proved very beneficial. I have followed various intuitions and have tried to help him contact the Celestial Sanctum. I have magnetized his drinking water. He is now taking deep breathing exercises; also drinking fruit and vegetable juices. Last but certainly not least, I have used the Law of Assumption for the sacred purpose of healing.

A result of applying these Rosicrucian principles is the patient's change of outlook of life and his condition. Instead of talking about walking twelve years from now, he is confident he will be walking again in a matter of weeks. He has responded to the treatments and is making an effort to cooperate. He has given up the treatments with the osteopath and the physiotherapist and has replaced them with a Rosicrucian doctor.

This patient is an advanced soul-personality and realizes that the accident has been a blessing, as it has been the means of bringing him the realization of the real inner self and the power within. He has made splendid progress and I am grateful that I have been able to be of help to him and to prove that "Cosmic Law <u>does</u> fulfill."

Even though you may not receive appreciation for your efforts in helping others, be not weary in doing your best, for the Law of Compensation does work, and it will reward you sometime, somewhere and somehow. Rejoice in the fact that you have been entrusted with such knowledge and power to help humanity, and endeavor to show others how they may help themselves.

If some emergency or accident should befall us, the teachings prove very beneficial. I mention one which I was able to overcome successfully and quickly.

My right hand was badly crushed in the wringer of an electric washing machine. When a doctor examined it, he was sure I had broken one bone and wanted a bone specialist to examine it. The specialist gave the same verdict. As soon as I had the accident I used some of our Rosicrucian principles. There was no sensation of pain at any time. When the X-Ray was taken, it showed no broken bone. The way in which I was able to meet this emergency was a surprise to the doctors.

As a nurse I have been interested to see how our teachings will get results which many times seem impossible to the other schools of healing. One very interesting case I had when I was in the Eleventh Degree was a patient who had purpura hemorrhagica.

This patient had seven doctors, and specialists from New York and Boston. She had eleven blood transfusions and in spite of all the doctors could do, she did not respond to treatments.

When she was at a point where there was not much hope left for her, I mentioned that possibly metaphysical treatment would help. The patient's mother asked me to do what I could. That was the turning point in the patient's condition. She made a splendid and complete recovery. When we become receptive to the Cosmic power, we can become channels through which the healing, positive, and constructive vibrations flow and bring the desired results.

The teachings of the Eleventh and Twelfth Degrees have also helped me to meet problems arising from business and economic conditions. Instead of spending days or weeks in worrying about financial problems, I have found it better to become attuned with higher forces. Meditation and concentration will bring inspiration and intuition beneficial in making the right contacts and effort.

During the present unrest and turmoil when there is so much suffering because of wars, persecutions and economic conditions, it is wonderful to cast aside all worldly cares and thoughts for a time, to become the divinity we really are and to sense that Peace Profound which passes human understanding.

As members of the Hierarchy we may expect more from the Cosmic, but we must also realize that the Cosmic expects more from us. We must think as universal beings and not merely as individuals. We are to be used as channels for God and the Masters' consciousness to express the higher ideas. When we become companions of the Masters and channels for their work, we are given the power and the understanding to carry out their wishes. Until our hearts are sympathetic and our hands are proffered in service, we cannot commune with Masters as companions. We have been preparing and are now ready for the great work.

Through the study of the monographs in the higher Degrees, the spiritual development reaches heights of unlimited vision and we feel the ecstasy and closeness of God. Recently I drove up to the top of a mountain and sat there in meditation as I watched a glorious sunset. I felt a sense of delight and spiritual development as I looked off into unlimited space and wished that those in the valley with restricted visions and limited horizons could enjoy that wonderful feeling of peace and love for all mankind. All false conceptions of time and space were cast aside.

The joy of attaining Peace Profound, good health, and contentment is something we should be extremely grateful for. We gain an understanding of life which cannot be taken from us. The Master Jesus preached that our work is to live so others will realize our influence for good by the vibrations we radiate.



The experiments I have found most helpful are the use of the inner word, the experiment of "Pod-Mi-Ra," the tonic effect

of Cosmic attunement and a walk in the fresh air. The experiment with water and candles to watch reflection of the red rose lifts our consciousness to Cosmic understanding. The periods of solitude are essential to Cosmic illumination by spiritual alchemy transmuting our environment into nothingness, and the invisible into impressions which we can use.

After receiving the lessons for nearly twelve years, I still look forward to each new monograph. I know it will help me to advance, and will supply food for thought during the week.

We must all feel gratitude that we may sense the deeper meaning of Light, Life, and Love as we continue our studies of the laws of the Triangle.

* * * * * *

May Peace Profound abide with each of you.

Fraternally,

YOUR CLASS MASTER

Summary of This Monograph

▽ ▽ ▽

Below is a summary of the important principles of this monograph. It contains the essential statements which you should not forget. After you have carefully read the complete monograph, try to recall as many as you can of the important points you read. Then read this summary and see if you have forgotten any. Also refer to this summary during the ensuing week to refresh your memory.

¶ Experiences in life teach the value of simple things.

¶ Application of the fingers in healing was found helpful by this member who is a nurse; also, the Law of Assumption was used successfully.

¶ The teachings are helpful in emergency or accident.

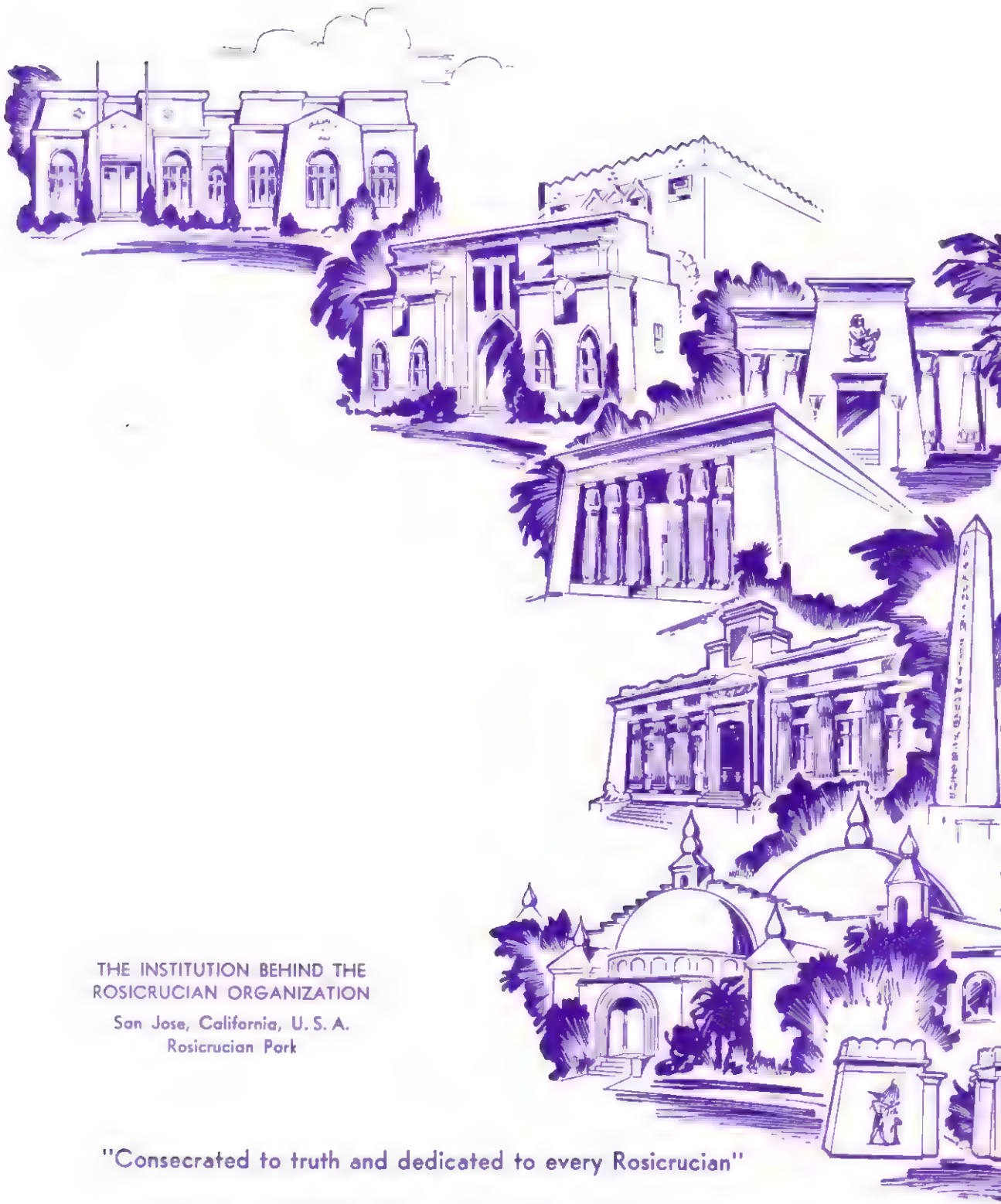
¶ When we become receptive to the Cosmic power, we can become channels for healing vibrations.

¶ Meditation and concentration bring inspiration and intuition beneficial in making the right contacts and effort in meeting and solving problems.

¶ As members of the Hierarchy, we may expect more from the Cosmic, but the Cosmic also expects more from us.

¶ Among the experiments found to be most helpful by this Soror were the use of the inner word, the experiment of "Pod-Mi-Ra," the water and candles experiment to watch the reflection of the red rose, exercises for Cosmic attunement, and a walk in the fresh air.

¶ Periods of solitude are essential to Cosmic illumination.



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The Ancient and Mystical Order

Rosae Crucis

Degree 12 Monograph 222

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THE CONCURRENCE

This Week's Consideration of a Famous Opinion

▽ ▽ ▽



¶ With spiritual unfoldment, man begins to glimpse the heaven which before he may have believed existed in a nebulous upper region, or may have thought did not exist at all. Now he discovers heaven to be everywhere present, a state of consciousness to which he may ascend even while living on a physical plane.



If man's eyes were but opened, *he would see* God *everywhere in his heaven; for heaven standeth in the innermost birth or geniture everywhere. . . .*

Neither must thou think that the Deity *is such a kind of being as is only in the upper heaven, nor that the soul, when it departeth from the body, goeth up aloft into the upper heaven many hundred thousand miles off. . . .*

For in the innermost birth the upper and nether Deity is one body, *and is an open gate: The holy angels converse and walk up and down in the innermost birth of this world* by *and* with *our King* Jesus Christ, *as well as in the upper world aloft in their quarters, courts, or region.*

. . . For near and afar off in God is one thing, one comprehensibility, *Father, Son and Holy Ghost, everywhere all over.*

The gate of the Deity in the upper heaven is no other, *also no brighter, than it is in this world: . . .*

—JACOB BOEHME, 1575-1624

To the Members of the Esoteric Hierarchy, Greetings!

One of our Sorores who lives in Canada and has kept closely in touch with our welfare work and the various activities that will benefit the Order speaks from the cultural viewpoint. Her words should be of interest because she represents still another class of membership in the higher Degrees.

* * * * * *

The first nine Degrees of the Order were an illumination. The work of the higher Degrees, however, is something different. In many ways an extension of the earlier work, the path ascends steeply at times. The higher levels of thought and understanding bring many new experiences; the student grows both in knowledge and in power, yet with added humility. Each lesson, each experiment, is as carefully graded as before, and the student is given the means for protection on his evolving path of life.

The beauty and joy of an enlarging life and consciousness seep into his existence as the Golden Dawn peeps above the purple hills of the Obscure Night, illumining his horizon, bringing increased capacity to comprehend and an added ability to meet life's problems.

Many of the experiments develop in the student in unusual ways the will and power to achieve. With this comes the complete knowledge that one chooses and creates one's own destiny. Will commands everything except Love, for God is Love and God cannot be commanded. Yet the power which comes with a steadfast will needs the greater power of Love. These two combined carry the purpose to the highest point of achievement. In the Eleventh and Twelfth Degrees the student learns to use his will to command his body according to the dictates and wishes of the Master within, to command the thoughts, desires and forces within himself. When this is done and the Master rules in his earthly kingdom, the student learns to command the outer forces. From the sunlight and the air, from the hidden things of nature, he wrests and uses that force which hourly gives him strength to achieve, and order in the student's life is evolved out of chaos. The water experiments are most potent in this regard, demanding the exertion of the Will and Imagination to produce the results required.

The student's capacity to help others in sickness, in social, domestic or business life, is trebled, yes quadrupled, at this time, for he listens to the suggestions of the Master within. What a joy to be able to still the fears of those who have not as yet had the privilege of the teachings of the Order, to allay their panic caused often by worldly conditions over which they have no control and which have suddenly brought chaos into their lives. How grateful one is, particularly in that one can make contact with

the Cosmic and direct its power to those suffering ones, knowing they will receive it.

The Law of Assumption—what miracles it can work! It is a magic wand indeed! Space is eliminated and the Master within functions as a part of the great Divine essence, a part of God Himself, and the student realizes something of the absolute unity and continuity of consciousness. What an enormous gain to the student in poise, serenity, harmony, balance, and understanding the use of this law brings. The very cells of his body vibrate to a higher note and sometimes a special tone of joy reigns within him for a while. The sum total of human opinion cannot alter this experimental certainty, no, not one iota. From the use of this law can spring the idea and possibility of that Age of Freedom toward which, in numerous ways, humanity is aspiring and ascending. As mankind ascends, little by little, he will assimilate states of consciousness which are more extended, especially as greater numbers come to learn the laws of God and use them.

Health is wealth. Ask any millionaire! He often learns too late that he has bartered his most priceless possession for the gold which he later beholds as a mess of pottage and which will not purchase the return of his lost heritage. The knowledge imparted to the Rosicrucian student during his study can improve his health, can cure his own and others' ills. Perhaps the exercise which has helped me the most in the Eleventh and Twelfth Degrees is that of improving the functioning of the thyroid. With fingers on the thyroid, the student images and sees orange color all around him, impregnating his body. He breathes deeply, holds it for a time and then exhales. He continues this exercise, sometimes for 15 to 30 minutes. Other colors are visualized, with the inhaling, holding, and exhaling of the breath as before. After a few days of this exercise, even though used only once a day, there comes a sense of increased vitality and nerve energy coupled with a feeling of well-being, and the student finds he can work longer hours with greater ease.

The exercise which I have found the most forceful and instantaneous for health is the one in which the consciousness ascends to the Cosmic in spiral form. As the spiral rises higher and higher with ever widening circle, a Cosmic force descends within the spiral and enters the body with terrific force, and upon the return of consciousness to the body one finds it much stronger with renewed energy, and oftentimes an instant healing has taken place.

As one progresses with the work of the higher Degrees the student often finds it pleasant and profitable to spend as much time as possible in meditation and to enjoy the quiet of his own sanctum, with no explanation to others as to the way in which he spends his time; hence Rosicrucians are often called dreamers, but the uninitiated know not the joys and inestimable privilege of communing with the Great Ones. Rosicrucians are architects of greatness

and their vision lies within their soul; they are the chosen few, the blazers of the way. Makers of empires, they have fought for bigger things than crowns and higher seats than thrones. Their homes are set upon a land a dreamer found; the pictures on their walls are visions from a dreamer's soul. Walls may crumble and empires fall; the tidal waves sweep from the sea and tear a fortress from its rocks; the rotting nations drop from off time's bough. Only the things the dreamers make live on. Yes, a dreamer can be a very practical person indeed, for to create we must first dream, picture, visualize, and build in the Cosmic before anything can appear in the mundane world.

Lewis Carroll in his book Alice in Wonderland must have had in mind some such experiences. How inverted were things behind the Looking Glass! The Twelfth Degree student knows how inverted are many ideas and laws behind the Looking Glass of life, and how differently the Cosmic judges and views the actions and laws of the mundane world. We are told that man has based his laws on God's laws, yet we often find that the ideas and laws of God have been so inverted that they are not recognizable. How far man-made laws are removed from the Cosmic laws only those students who know something of the Cosmic world can appreciate. In that real world all is Law, and from that real world the student sometimes looks at the passing show of earth life and comes to understand with compassion that in the real world:

"We see, no longer blinded by our eyes,
And hear, no longer deafened by our ears."

Continuing the lessons of the Eleventh and Twelfth Degrees there came a time when I learned to recognize my place in the Cosmic. This brings us to the greatest of all lessons, the pinnacle of the teachings of the Twelfth Degree and the most sublime of experiences. No words can describe the joy the student feels when in consciousness he ascends to the Cosmic and for the first time senses God the Father—the great creative, constructive, loving, patient, compassionate Intelligence and Power back of all things! What an experience! The first thing the student learned was that the Father loved His child! Could it really be true? One had loved the Father, but somehow one had missed the point of the Father's love for His own. That realization and knowledge made of life a totally different thing. In one's childhood days one had dreamed of such a thing but the cruelty and awfulness of life had erased the vision, and now, one learns that one's vision was really true.

Another Cosmic lesson of the meaning of "Being" was learned. Simply the sense of "Being" was enough. The infinite peace, rest, calm serenity and sureness, just to "be"! All enwrapped in that one state. God is, therefore man is. Quite enough.

Later on came the ecstatic joy of realizing "The Father and I (the soul) are One." That realization brought us to our

majority—no longer a child content to trust the Father, and be childishly happy, but a part of God Himself, hence with God's qualities, inherently, the Father's power and intelligence, the Father's creativeness. As a part of the Father, we had, too, the Great Father's constructive love, patience, and compassion. How little of it all had been shown in our lives! What freedom must be given to the God within to perform, and what utter cooperation must we give Him! We had been trying to do this for years, but somehow this realization had made things different. With what shining eyes we returned to the world of the passing show and how we took every available opportunity to travel back, if only for a few moments.

One must be a part of God, motivated like God, in his own little universe of the body creating harmony. The adjustment is in process, each cell brought into a state of equilibrium. This was made clearer and easier by learning a little at a time to think as God thinks, to see as God sees and to understand as God understands.

One learns so many lessons, a little at a time, from the Father. First, His infinite patience and compassion. To see, as He sees, a part of Himself in flesh, possessing His qualities and His free will to create as He desires. Yes, mankind can do that.

All this and more I saw and learned. A sense—and some little vision, too—of God's plan. Man may free himself from his chains. Many are preparing themselves to shake off these self-imposed shackles and bring about the Golden Age. Man of his own free will has created hell; now he must learn to create heaven.

* * * * * *

May Peace Profound abide with each of you.

Fraternally,

YOUR CLASS MASTER

Summary of This Monograph

▽ ▽ ▽

Below is a summary of the important principles of this monograph. It contains the essential statements which you should not forget. After you have carefully read the complete monograph, try to recall as many as you can of the important points you read. Then read this summary and see if you have forgotten any. Also refer to this summary during the ensuing week to refresh your memory.

¶ With the higher Degrees come the beauty and joy of an enlarging life and consciousness, greater understanding, and an added ability to meet life's problems, as well as to help others.

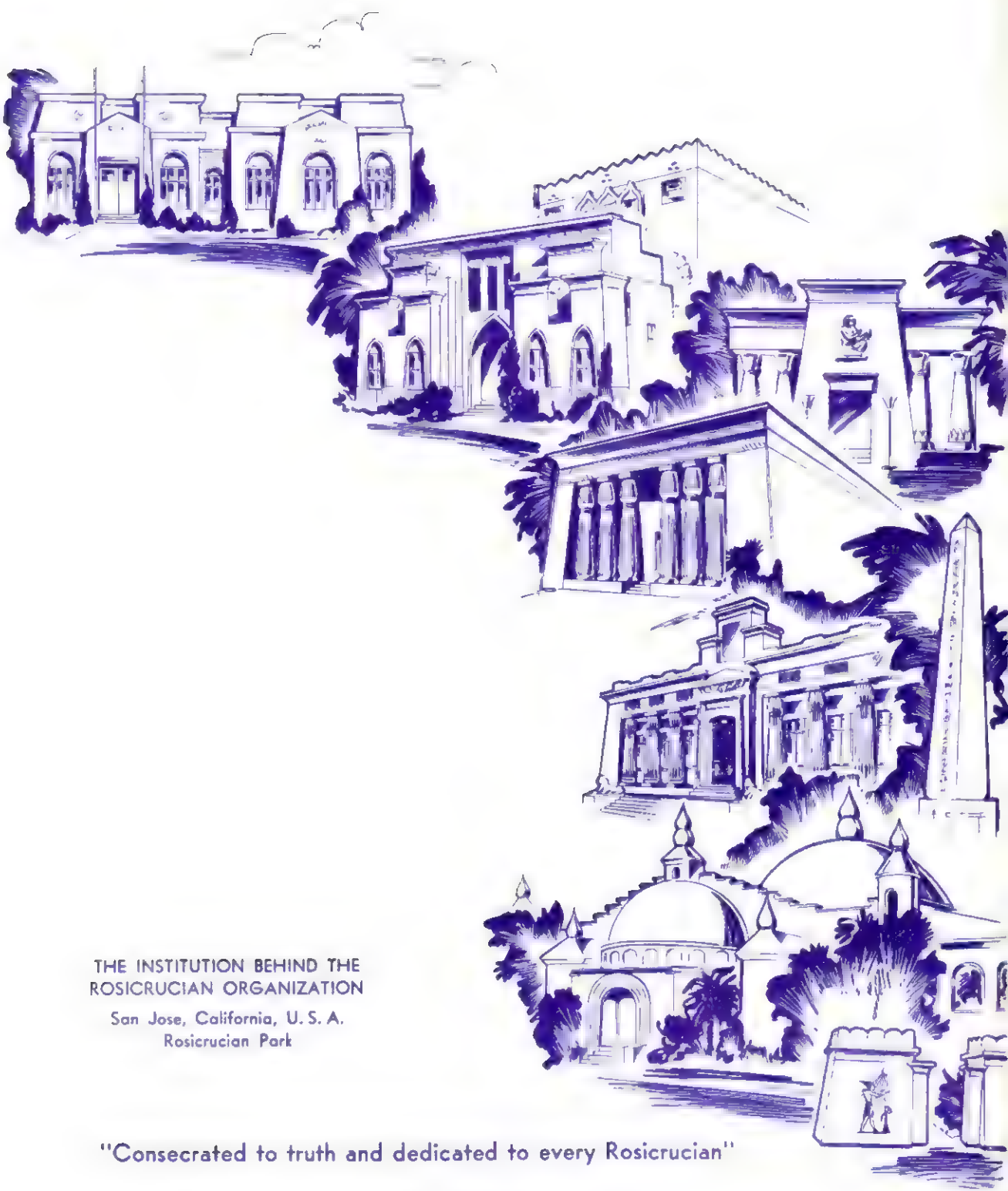
¶ Also comes the knowledge that one chooses and creates his own destiny.

¶ With spiritual unfoldment comes understanding of actuality as distinct from reality; the meaning of "Being" and the realization of being one with the Father are attained gradually.

¶ Will and Love combined carry the purpose to the highest point of achievement. The student learns to use his will to command his body according to the dictates and wishes of the Master within; then he learns to command forces outside of himself.

¶ The water experiments are helpful in developing Will and Imagination; the Law of Assumption, exercises to improve the functioning of the thyroid, the spiral exercise —all are indispensable to the student.

¶ Man of his own free will has created hell; now he must learn to create heaven.



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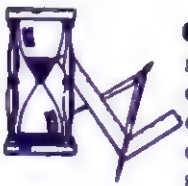
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THE CONCURRENCE

This Week's Consideration of a Famous Opinion

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¶ There can be no turning back for the one who has set foot upon the Path. Tests and trials must be expected. Obstacles will present themselves, and discouragement is certain to follow at times. But once begun, spiritual unfoldment must continue—steadily, dependably.



A quickened conscience, a moral uplift, a desire to do right, a noble ideal, mark the beginning; but self-study, a rigid and persistent self-analysis, taking account of stock of all our resources and capacities, all our real possessions and opportunities, is the scientific process by which man may become master of his own life and evolve to higher and still higher planes of being, even here in the present life.

The question of rewards and punishments hereafter, and what we may expect, or hope, or fear, that we will get, *will sink into utter nothingness before the great and ever-growing question of what we* are, *and what we are determined to* become.

—J. D. BUCK, M.D., 1838-1916

To the Members of the Esoteric Hierarchy, Greetings!

This week the Frater is a doctor. At one time he was connected with a hospital in which many rare and unusual cases are handled, where he had an opportunity to apply the Rosicrucian principles. At one of our Conventions here in San Jose, he spoke on the relationship of the Rosicrucian principles to medical therapeutics.

* * * * * *

From the time I first lisped words, I have loved God, prayed to and talked to Him, worshipped Him, and have always spoken His name reverently, gently, and softly. As a boy in my early teens I was worried because I did not appear to experience that act of being saved, so emotionally, excitably, and noisily manifested by older folks giving spiritual testimony. To me, it was the natural thing to love God.

As a small boy, occasionally my dreams and visions in the night would be fulfilled in the following days. I appeared to leave my body and go places, and at times could remember what I had seen. This ability, augmented somewhat, still exists. Occasional, yet sufficient, psychic experiences occurred through the years to hold my interest steadfast. Long before I graduated from knee pants, I was nicknamed "the preacher"; nor did I hear the last of this until I was about twenty-seven and had begun to study medicine. I never lost interest in spiritual things. There were a few years when I did not pray so often; but a spiritual foundation was being laid on which later the Rosy Cross was to erect an edifice.

Much spiritual light came to me in my middle thirties. It was then I learned, through my own powers, the truth of reincarnation, and through this, the universal brotherhood of man. Once, following an evening of meditation, prayer, and worship, I was able to sense the Master Jesus' presence in my room and to see his aura plainly. My wife, who was with me, saw him distinctly clairvoyantly, as well as those who accompanied him, and what he did during the projection.

I had never heard the word Rosicrucian, nor had I ever seen it in print until sometime after that experience. On that particular occasion, a recent acquaintance said casually: "Perhaps you might be interested in the teachings of the Rosicrucian Order." This was all that was said. I did not even ask where or when I might contact the Order. Later in the week, my interest and curiosity were stirred and I began to look for literature and a center or headquarters of activity. I became a member, read my first lesson and went through the initiation ceremony. I saw enough clairvoyantly during the initiation to satisfy, possibly, one hundred neophytes beginning such a study. I recall I experienced a feeling of happiness and peace even before my first monograph arrived. My soul

had been searching for something with which it had long been familiar, and now its prayers were to be fulfilled.

There are many reasons for seeking membership in the Rosicrucian Order. At this date, just short of ten years of study, I believe my only desire was for spiritual light. I did not realize, as I do now, that such acquisition would have its effect, not only upon me, but upon everyone whom I should meet; or that its influence would radiate to an ever-widening community.

It has always been difficult for me to understand why many members require words and letters of encouragement to hold them to the Rosicrucian path. It has been for me the path of least resistance. I know of no time when it would have been possible to turn back.

In a matter-of-fact material world, and with a physical body, the acquisition of spiritual light is not sufficient to create and sustain peace within one's soul. Health is essential as well, and improved health comes to the faithful Rosicrucian student. Still, spiritual illumination and perfect health together are yet not enough to sustain peace. God knows this truism better than the aspirant. Along with His Light and His creative and healing life principles comes a further blessing of an abundance of material things.

One may possess much spiritual and Cosmic Light; he may have perfect health; he may enjoy all the necessities and many of the luxuries of life, and still not have an abiding peace. But add these three—Light, Health, and increased material blessings—to a fourth, namely, the opportunity and the privilege of serving and administering to one's fellow man. Then you have prepared and equipped a soul who can truthfully say: "I live in the Kingdom of Heaven." He has established God's Kingdom in his heart. The teachings of the Rosy Cross throughout the years have brought me an increase of those blessings necessary to establish and maintain happiness and peace.

Not until after I had passed into the Eleventh Degree of the studies, did I observe a more than mild and limited increase in the blessings that have followed and accrued since that date. From the beginning of the Eleventh Degree, there seemed to be a second and mysterious power, outside myself, that guided, engineered and brought to pass many of the things that have manifested in my life.

It has been of more than passing interest to observe that disease and abnormal conditions developing in one's own body can be cured completely, at least on occasions, by the individual's direction of his own healing and creative powers. And this in so short a time that by the uninitiated it would be spoken of as a miracle.

A large number of students have witnessed healing in others by Rosicrucian principles; but not so many have experienced the healing of definite and obvious diseases or abnormalities within their own bodies. The reason for this we believe is that it requires more faith and confidence on the part of a neophyte or aspirant to heal himself than it does for him to heal another.

I have witnessed and experienced metaphysical healing in my own body, the healing energies having been directed by another. I have been successful in healing and correcting abnormal conditions in my patients by metaphysical methods, where I had previously failed by the use of medicines. Perhaps my greatest astonishment was to find that within my own soul I had the power and ability to cure and correct, during one brief night of sleep, what I had failed from a medical standpoint to do in weeks.

Whatever reasons an individual has for starting on a mystical pathway such as that of the Rosy Cross, he will expect some tangible evidence and manifestation of the realization of his hopes. If he joins a mystical order chiefly and primarily for spiritual light, he will have more patience; he will wait longer and indefinitely for his reward. He would not give up, even if he were obliged to wait until a subsequent incarnation for the fulfillment of his hopes, desires, and dreams. Those who join the Rosicrucian Order to increase their material possessions fall by the wayside in a few months, or a few years at the most.

It is obvious and apparent that a few, seeking only for spiritual light, have early on the journey been blessed with material increase. Others, although joining from the same high motive, have had blessings restricted and withdrawn. This, we think, was to test, to try, and to prove the aspirant's worth. Not all students, although seemingly worthy, have been rewarded with the same or equal light or evidence and proof of progress. Psychic and spiritually remembered experiences have in some of these cases been few; but the student's faith has kept him marching on toward the light of the sun.

One may learn much. One does learn much from the printed page; but without psychic, spiritual, Cosmic contacts and experiences, there is not that profound and positive realization that the printed word is true. To be told a thousand times that reincarnaion is a fact means very little in comparison to just one Cosmic experience wherein you see and know yourself to be that same soul, same personality, or segment of God's consciousness who perhaps lived in some distant country in a century long ago.



To be told that Jesus, the Christ, was a reincarnation of an earlier Master; that he belonged to and taught in the mystery schools of his time; that he was the greatest Master of them

all; that God had given to him all power, both in Heaven and on earth, has not the same effect as seeing him psychically, in the spiritual world, adorned as a King and seated upon a throne.

To be told that he went about doing good; that he mingled with all kinds of men, even publicans and sinners; that he loved his fellow men; that he had compassion on them; that he wept, even as you and I, has not the same effect as when in a Cosmic contact he lifts you up, seemingly to his level for the moment, and embracing you as a brother rests his lips gently on your brow. Even though the aspirant remembers but few of the soul's experiences of the night, even though he has few demonstrations and manifestations of Cosmic approval in his progress during the waking day, slowly but surely he comes to realize that his soul is attaining, is progressing, and that all is well.

We have observed it to be true that following certain exercises and experiments, and after a good night's sleep, one has a faint memory or recollection of having experienced some pleasant psychic contacts. Other exercises, undoubtedly, are conducive to a more restful and profitable sleep. Still others, such as those relating to the heart, quickly restore vitality and energy. And we were once dramatically surprised when we had the opportunity to observe what the solar plexus could carry out and accomplish in one brief night. I refer here to its ability to bring about healing of abnormal conditions in one's own body.

While it is true that certain blessings are a sure reward for studying and practicing mystical teachings, it is also equally and perhaps more obviously certain that those blessings are multiplied as one reaches the higher Degrees of his chosen mystical path.

I am convinced that progress and development begin in the sincere and faithful student from the very first lesson of the Rosy Cross. Development and unfoldment never cease. In the higher Degrees, the progress is faster, the momentum increases, God's blessings are attracted in greater abundance, and one senses a spiritual wisdom, daily, guiding and planning the course of one's life.

* * * * * *

May Peace Profound abide with each of you.

Fraternally,

YOUR CLASS MASTER

Summary of This Monograph

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Below is a summary of the important principles of this monograph. It contains the essential statements which you should not forget. After you have carefully read the complete monograph, try to recall as many as you can of the important points you read. Then read this summary and see if you have forgotten any. Also refer to this summary during the ensuing week to refresh your memory.

¶ **Membership in the Rosicrucian Order affects not only the student but everyone whom he knows and meets, the influence radiating to an ever-widening community.**

¶ **Spiritual illumination, perfect health, and an abundance of material blessings do not assure peace unless there is also the opportunity and privilege of serving one's fellow man.**

¶ **Disease and abnormal conditions in one's body can be overcome by the individual's direction of his own healing and creative powers.**

¶ **Not all students, although seemingly worthy, have been rewarded with the same or equal evidence of progress.**

¶ **Psychic, spiritual, cosmic contacts and experiences are necessary to give profound conviction to truths that have been heard or read.**

¶ **Progress and development begin in the sincere and faithful student from the very first lesson of the Rosy Cross. Development and unfoldment never cease.**



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Degree 12

Monograph 224

CRO O MAAT

The Ancient and Mystical Order

Rosae Crucis

Degree 12

Monograph 224

1176

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THE CONCURRENCE

This Week's Consideration of a Famous Opinion

▽ ▽ ▽



¶ This monograph emphasizes our need to serve, to be channels through which flow power and wisdom. We feel impelled to share with others that which we have learned. However, realizing our limitations and feeling that we ourselves have scarcely begun the unfoldment of inner potentialities, we hesitate sometimes, feeling ourselves unequal to the task of serving or instructing others.



If Sun thou can'st not be, then be the humble planet. Aye, if thou art debarred from flaming like the noon-day Sun upon the snow-capped mount of purity eternal, then choose, O Neophyte, a humbler course.

Point out the "Way"—however dimly, and lost among the host—as does the evening star to those who tread their path in darkness.

. . . Give light and comfort to the toiling pilgrim, and seek out him who knows still less than thou; who in his wretched desolation sits starving for the bread of wisdom and the bread which feeds the shadow, without a Teacher, hope or consolation, and—let him hear the Law.

—Translated by H. P. BLAVATSKY, 1831-1891

(From *The Voice of Silence*)

To the Members of the Esoteric Hierarchy, Greetings!

The message this week is from a Frater who is a scientist. He is not a mystical philosopher, but has dealt with profound scientific problems. He has found help in solving these problems in the Rosicrucian principles.

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It is self-evident that without spiritual significance, the higher Degree work would be a complete loss. The fact is, however, that these higher Degrees have made us aware of the truth of these principles and their spiritual application. They have given us not only a mental but also a material assurance of the threefold value in our lessons.

Not before we have this threefold realization and manifestation do we have that sense of peace of which the Prince of Peace spoke. We have come to a point in our development where we dare not turn back because the inner voice now guards our thoughts and deeds, inspiring us to be true examples in accord with the Grand Scheme of all. We realize that we are chosen to carry on the Great Work because we are made conscious of the ways of applying these inspirations of intellectual culture and spiritual refinement.

Our sympathetic understanding is not only a realization in the mind but reaches out in the world around us in application and manifestation. We no longer assume the Cosmic because we are conscious of it and of ourselves as part of it in its work.

Progress comes quickly when we no longer look for signs, but simply realize the normalcy of the inspiration and its application to the need. We receive, and the effects make it self-evident that it is the Master's work. In the privacy of our consciousness we sense the Master and his desire, and our willingness is the determining factor of how much and what we receive and what the future has in store for us in the Great Work.

We have reached that point in our development when we realize that words are insignificant. The real significance is the sensing of the original intent. The written and oral messages are only the bells that announce the coming of the intent.

We have come far beyond the stage when we were thrilled with the quenching of the first inner thirst of the consciousness. We have become calm and peaceful. We have turned our sight inward and are not blinded by the great light. We therefore follow our inspirations without doubt or fear.

The tempter becomes a mere parade of thoughts which we regard as a gauge of our strength and security. The mystery of

life is no longer a mystery because already we are conscious of the Grand Scheme of the whole. We know that in due time the complete Cosmic Consciousness will be revealed.

When the dawn comes, we realize that we have received Cosmic Consciousness in no small way. This wisdom and revelation came to us in the fraction of a second in meditation. Our trust in our teachings must come from this same source. We investigate and find they are identical.

In this new influx of wisdom we become cognizant of the development that has gone on before and is daily taking place within us. In our sensing of these finer vibrations we become conscious of the whole and realize that it was there long before we gave it reception in a conscious manner.

We now have greater development and the desire to instruct, in addition to living the life of abundance and Peace Profound. Our desires are those of the Masters and we are beginning to manifest the future to which we must unavoidably gravitate. We have but one desire left, and that entails teaching and helping materially in every possible manner until we are elected to the higher initiation.

As we passed out of the eleventh hour into the twelfth, we heard the voice of our master and guide. He told of the many who had gone on before us and had reached the top. It was as if he were telling us that what we attempted in the distant past and failed to do, he is now going to make sure that we accomplish. It is like projecting into the distant future and seeing all that will come to pass. In this consciousness we shall never forget what the past has accomplished and what the future holds.

We have, therefore, appealed to the Cosmic directly to change our worldly things to be in accord with this future we anticipate. We no longer need long routines, but may enter at will. Where we feared the influx of power in the past, we now respect and love it. As altruism is our objective, we need never doubt the results.

Much had we heard of the Philosophers' Stone and the Elixir of Life, but never did we realize that we could sway ourselves from the pattern we had made and regain the original that is not only the source of this essence but also the mold in which to shape it. With the greatest of joy have we hummed the note of a song that pleased us most and come into contact with blessings for all concerned.



When we are asked to solve a problem or give counsel, we do not objectively reason it out, but simply become the medium through which wisdom flows. Humbly and tolerantly we lay aside all bias and prejudice. We listen to the Master's answer and

solution and allow him to guide. When the task is completed we hasten away before those helped can thank us for the blessing.

As the dark night passes and dawn appears, we find everything growing to a greater degree of perfection. The clearness of creation seems to be a part of us and we sense an inner urge to create in likeness what we witness around us.

We live each day closer to our real mission. We strive never to let the day pass without thanking our Maker for the blessings of health and illumination. We have desired sincerely and have received abundantly; we are happy and joyous in our Great Work.

In meditation we bring every part of our body closer to its divine source of consciousness, and create an entirely different response to our physical health. We have become inner workers and our autocratic power must be given careful consideration before we act. We are no longer told what to do about inspiration and the command it entails, but our moral and ethical characteristics apply it for the good of all concerned. We assume the master's position and the power and wisdom are given us to be the channels through which they flow.

Nothing is forced upon us, nor has any temptation lured us into action, because both views were presented in the lessons of life and nothing ever interferes with our desire to do otherwise. However, we do know what all the consequences will be and therefore are never tempted to the wrong nor forced into the right, because it is entirely of our own free will and accord.

We have heard the plans of the future and are desirous of putting some of the things into motion in the everyday routine of our own life as well as that of others. We know that many, many things must be done before the plan can be expected to synchronize with the Grand Scheme of the whole.

Until we desired the truth, however, and until we prepared ourselves and proved our sincerity and loyalty we were not inspired or impressed WHAT to do, much less HOW, or even WHERE there was anything to be done. After learning well our lessons of patience and tolerance, we were given the ways and means to carry out the application.

The very blood in our veins now courses to the will of the Cosmic and every electron and molecule responds to the impulse to service. To further our efforts in the right direction, we face in the right direction, sleep in the proper way and sit in the proper posture. We know the shortest route is the safe one and that is where we are for the good of all.



We now take advantage of every flow of power in the universe and attune ourselves with it. In this balance we find the

perfection of equilibrium and the equation of the perfect. We have found in our at-one-ment that there is but one truth and one love and one consideration—and that is service. Light, Life, and Love are all the manifestations there can be in perfection; therefore, too, time and distance describe a fictitious condition.

We are cognizant that many have helped us to our present stage of development. These are an invisible empire—our own. Knowing this, we set about to relate the inner to the outer world by a desire for Utopia. Knowing the effects of too much light for the world, we secretly square one stone after the other, and lay it in its proper place in the foundation. To this magnificent structure we concentrate all efforts, and help to evolve our fellow men so that they can enjoy it as we do.

Our responsibilities have become pleasures because each thought and deed is a miracle of revelation. We resort to our assumptions and the sick get well. We prophesy the future and give birth to architecture and its objective. We see the sacredness of all religions because we have the Christ consciousness vibrant within us.

God of our hearts, we are thankful for this hour of conscious wisdom. May we part with Divine Unity to live our lives according to Thy Will and Decree. Make us ever conscious of the needs of our brethren.

Bless us with Thy Most Divine Vibrations to fulfill in thought and deed all things given into our charge and brought to our attention.

Guide and direct the weak and needy to our midst so that we may experience Thy Divine Laws in manifestation. Teach us Thy Divine Love and help us in our progress on this material plane of understanding.

Lead us to Thy Divine Light, Life, and Love, and Cosmic Consciousness in due time. Grant that all our days and efforts and deeds become useful and harmonious in the fulfillment of Thy Decree.

God of our hearts, we ask this in the name of the Rosy Cross. So Mote It Be.

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May Peace Profound abide with each of you.

Fraternally,

YOUR CLASS MASTER

Summary of This Monograph

▽ ▽ ▽

Below is a summary of the important principles of this monograph. It contains the essential statements which you should not forget. After you have carefully read the complete monograph, try to recall as many as you can of the important points you read. Then read this summary and see if you have forgotten any. Also refer to this summary during the ensuing week to refresh your memory.

¶ We have come to a point in our development where we dare not turn back because the inner voice now guards our thoughts and deeds, inspiring us to be true examples in accord with the Cosmic plan.

¶ Our understanding is not merely intellectual but is evident in our application of laws and principles in the world about us.

¶ The mystery of life is no longer a mystery because already we are conscious of the Grand Scheme of the whole.

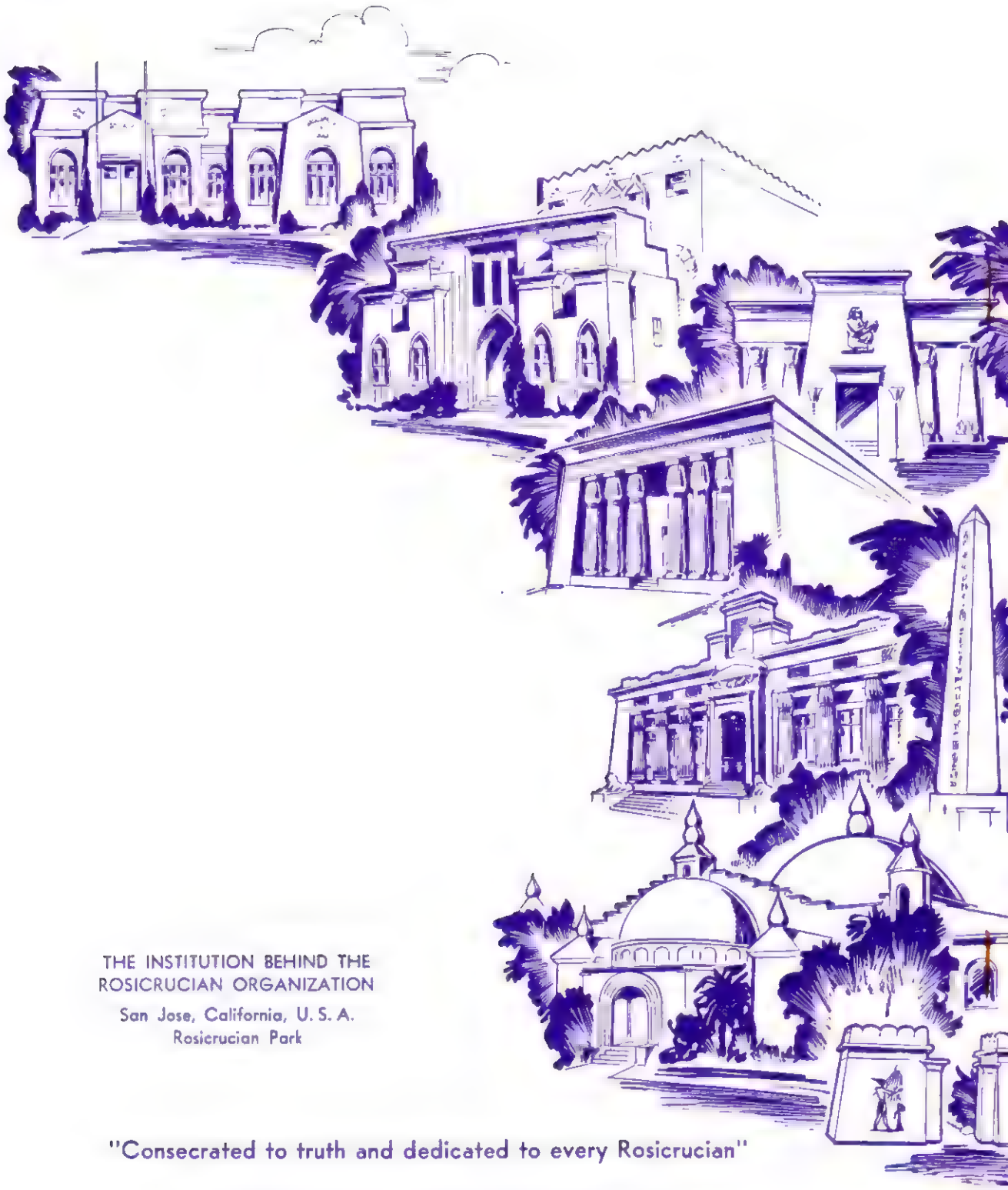
¶ We now have a greater development and the desire to instruct, in addition to living the life of abundance and Peace Profound.

¶ In this consciousness we shall never forget what the past has accomplished and what the future holds.

¶ We assume the master's position and the power and wisdom are given us to be the channels through which they flow.

¶ After learning well our lesson of patience and tolerance, we are given the ways and means to carry out the application.

¶ We have found in our at-one-ment that there is but one truth and one love and one consideration—and that is *service*.



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THE CONCURRENCE

This Week's Consideration of a Famous Opinion

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¶ We are reminded in this monograph of practical benefits in terms of the larger life to be expected when inner faculties can be used at will. It is true, indeed, that we shall then count the labor little and the time short which, during years of study and effort, may have seemed sometimes discouragingly difficult and long.



All life is from an inner centre outward. As within, so without. As we think we become. Which means simply this: our prevailing thoughts and emotions are never static, but dynamic. Thoughts are forces—like creates like, and like attracts like. It is therefore for us to choose whether we shall be interested primarily in the great spiritual forces and powers of life, or whether we shall be interested solely in the material things of life.

But there is a wonderful law which we must not lose sight of. It is to the effect that when we become sufficiently alive to the inner powers and forces, to the inner springs of life, the material things of life will not only follow in a natural and healthy sequence, but they will also assume their right proportions. They will take their right places.

—RALPH WALDO TRINE, 1866-

To the Members of the Esoteric Hierarchy, Greetings!

We have this week two brief monographs somewhat similar in their thought and extremely worth while. The first is from a Soror very active in Chapter affairs, who has witnessed many practical applications of Rosicrucian principles. The second is from a Frater whose work as a physician has been highly successful both in Europe and the United States.

* * * * * *

The Neophyte concentration exercise beginning at the feet and extending to all parts of the body, I would stress as the foundation upon which to build true psychic power. I would stress this as necessary to the support of the gracious structure to be brought into form by the other exercises.

Of course, the new exercises are to be done in turn, too, as they come in from week to week, but our foundation work must go on uninterruptedly to support the rising structure of our expanded vision.

When we come to the beautiful exercise of the "bowl of water," we look and behold the pictures reflected there from the developed inner eye that sees in the dark and records in the living water signs, symbols, and pictures for us to read and interpret for help and guidance on our way.

In this development lies our greatest field of usefulness. As we work along for years, maybe, with faith as our guide, occasional flashes of light strengthen faith, and suddenly we come upon our house of development with its solid foundation, ready to be entered and used.

When we can use expanded faculties at will, faculties brought into form and usefulness, we count the labor little and the time short to have built our house of development. And now we are to live in this enlarged sense structure, with the privilege of consecrating it to service and unselfish use.

We who are united in the strong bond of similar thought and training should draw closely together and be one unit. In our gleaming walls there is much work that must be credited to our hands, for they have carried their share of the effort put forth in the building of our new habitation.

I would like to speak of the common belief among members that Rosicrucian students have more tests and trials than others. This cannot possibly be true, for when we analyze the trials of our nonmember friends, we do not see any great variation in their fortunes and those of members. Rather, the percentage

of freedom and better circumstances is in favor of the Rosicrucians. The difference is that Rosicrucians are more introspective and feel that these occurrences are tests and trials.

The Eleventh Degree does bring changes and greater opportunities for service our way and, if we accept this service, material benefits come to us in ways entirely out of our ordinary experience. During my study in this Degree, the world was deep in an economic struggle. Many friends in comfortable circumstances found themselves on the verge of economic collapse. I listened to stories of distress and privation as a part of the general condition. I soon found myself distributing clothing and other necessities—nice things left by friends going to other cities. As soon as one lot was distributed to people who seemed to need just what was on hand, another lot would come in.

This community is rich in the world's goods, and many people disposed of surplus things. Clothing was sent to California, to Utah, Colorado, to Brooklyn and Long Island, to New York City. Much was also distributed in our own community.

Going into the work of the Twelfth Degree, the experiments and the exercises made problems easier to solve; a better understanding made duties easier to perform, and there was a gradual ordering of our lives to fit the demands made upon us.

The Twelfth Degree lessons bring us practical benefits in terms of the larger life—of humanity and the "new cycle of mass evolution." Without development in ourselves we cannot train children, or see the pitfalls of the negative way of living.

Our monographs teach us to make practical use of our development when an emergency arises. I must mention the way a problem was met by higher Degree members when differences arose in the matter of Chapter administration. The Chapter was being regimented in an attempt to achieve the outward and visible form of harmony. Since spiritual values and individual freedom is our keynote, something had to be done quickly. It was done, and that crisis averted.

Without a developed evaluation of spiritual qualities, recognition of unspiritual ones might come too late to be effective. The power to act seems to come swiftly and clearly, and what has to be done is done at once. This endowment of power in a crisis is a practical and full reward that the student may always look forward to and be sure of attaining. It seems to come through the harmonious working together of the inner eye and a body brought to a higher rate of vibration through the breathing exercises.



* * *

Arriving in the Twelfth Degree, one realizes he has been building progressively, first the skeletal structure, then gradually the finished edifice ready for the furnishing. In the Twelfth, he is the tenant with all the privileges of beautifying that edifice, for it is his temple.

Comparing notes and benefits gained by experiences in different lines, I would remind you in the words of St. Paul, "I am writing to you because you are strong and the Spirit of God is within you." Our temple has seven windows overlooking different phases of the landscape of life —each one giving a picture of its own, corresponding to a definite phase of our daily life. These seven windows are the seven planes, periods of seven cycles each. Each of us belongs to one or another of these planes, which accounts for our different attainments, peculiarities, etc. These planes or octaves represent our vibrations operating to make the animate self. The Eleventh Degree has given the mental furnishing necessary to accommodate all needs, both physical and mental.

As for my own experience, I had to try several of the exercises given until I found the one which reacted with my own vibrations. Since we are all different, there are no specific rules for uniform results. Each one must try to sing his own song in his own key. I have benefited greatly by the teachings of the Eleventh Degree. They have opened a new vista immensely vaster than I expected. They helped me physically, mentally, and spiritually. Now I can see clearly, when before I was guessing or speculating. Why? Because I know that I know. So my whole existence is raised by vibrations unknown to me before. This I found:

1. For physical attunement, the exercise Ambetta and Embatta plus concentration before retiring would influence my business.

2. If I placed a bowl of water beside my bed it would make these vibrations stronger by the magnetic effluvia of the water: Thus I experienced a more convincing, positive, and powerful attraction. This also brought abundant health and vigor. It has great curative power on all lung diseases, night sweats, and nervous depletion.

3. The rose perfume and eucalyptus oil is a spiritual uplift for the developing of the inner senses.

4. To me, the greatest benefit derived from any of the several exercises is the "contemplating and mentally visualizing the Cross and Rose" on my body in bed, relaxing and repeating the formula "Ad Rosam per Crucem—Ad Crucem per Rosam." This would permit me to forget my physical body and soar to higher spiritual realms and receive instructions unknown to me before.

I think one of the greatest failures is to try too hard to bring about physical manifestations, thus destroying the vibra-

tions which would have accomplished what was being sought. Each should experiment until he discovers those exercises most suited to his own vibrations. He should not be anxious nor force things—just relax and expect. The full picture unfolds and you wonder why you have not known it before.

Do not expect mysterious or spectacular demonstrations; remember the "Invisible Order." There is the plane of demonstration and growth, so be humble, believe, and you shall receive. By following the instructions given in the lectures, you can be assured of every assistance needed in emergencies or daily need—"I am the way and the Path and whosoever follows and serves me, I shall also serve him."

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May Peace Profound abide with each of you.

Fraternally,

YOUR CLASS MASTER

Summary of This Monograph

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¶ **The over-all exercise introduced in the Neophyte Degrees is the foundation upon which to build psychic power.**

¶ **When we can use expanded faculties at will, we count the labor little and the time short to have built our house of development.**

¶ **Practical benefits in terms of the larger life come to us with advanced study. In emergencies, the power to act comes swiftly and clearly.**

¶ **Since we are all different, there are no specific rules for uniform results.**

¶ **Each should experiment until he discovers those exercises most suited to his own vibrations. He should not be anxious nor force things—just relax and expect.**

¶ **By following the instructions given in the lectures, you can be assured of every assistance needed daily or in emergencies.**



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THE CONCURRENCE

This Week's Consideration of a Famous Opinion

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¶ Again, we are reminded of man's age-old preoccupation with the problem of good and evil. The following excerpt from the writing of the Dutch-Jewish philosopher, Baruch Spinoza of the seventeenth century, may assist us to better understanding.



In order to explain briefly what good and evil are in themselves, we shall begin thus:

Some things are in our understanding and not in Nature, and so they are also only our own creation, and their purpose is to understand things distinctly: among these we include all relations, which have reference to different things, and these we call Entia Rationis [*things of reason*]. *Now the question is, whether good and evil belong to the* Entia Rationis *or to the* Entia Realia [*real things*]. *But since good and evil are only relations, it is beyond doubt that they must be placed among the* Entia Rationis; *for we never say that something is good except with reference to something else which is not so good, or is not so useful to us as some other thing. Thus we say that a man is bad, only in comparison with one who is better, or also that an apple is bad, in comparison with another which is good or better.*

All this could not possibly be said, if that which is better or good, in comparison with which it [*the bad*] *is so called, did not exist.*

Therefore, when we say that something is good, we only mean that it conforms well to the general Idea which we have of such things. But, as we have already said before, the things must agree with their particular Ideas, whose essence must be a perfect essence, and not with the general [*Ideas*], *since in that case they would not exist.*

. . . All things which are in Nature, are either things or actions. Now good and evil are neither things nor actions. Therefore good and evil do not exist in Nature.

For, if good and evil are things or actions, then they must have their definitions. But good and evil (as, for example, the goodness of Peter and the wickedness of Judas) have no definitions apart from the essence of Judas or Peter, because this alone exists in Nature, and they cannot be defined without their essence. Therefore, as above—it follows that good and evil are not things or actions which exist in Nature.

—BARUCH or BENEDICT SPINOZA, 1632-1677

To the Members of the Esoteric Hierarchy, Greetings!

This week one of our members shows how excellently, and especially how personally, he has interpreted the Rosicrucian ideas about right and wrong, good and evil. We cannot believe in a God without believing in Satan, any more than we can believe in sunlight without believing in the existence of darkness. If there were no darkness we would not understand what sunlight is, or have any appreciation of it, and we cannot think of goodness without thinking of its opposite—badness.

We may be wrong in thinking that good is personified in the personality of God, wrong in deciding that goodness exists because of the existence of a God who manifests to us individually as a Supreme Being. Therefore, we may also be wrong in reasoning that the opposite of goodness should be personified or represented by a Being whom we have called Satan. It is easy for us to understand that Satan typifies the personality of all that is evil. At any rate, the frater who presents the following manuscript for this week's lesson explains all this, and it is going to help all of us to understand this matter better.

* * * * * *

One of the greatest mysteries, if not the very greatest, with which the advanced student of mysticism is confronted is the problem of evil. What is the nature of evil, its origin, and its proper treatment? These questions insist on being answered by everyone who expects to reach the SUMMUM BONUM sometime and somehow.

The method of simply denying the existence of evil, as used by certain forms of optimism, can only temporarily satisfy. There is a certain amount of reality that can be effected by this method, but its advocates are careful not to claim too much for this solution of the problem.

Even the teachings of the great Christian denominations do not bring us very far in the solution of our problem, for they begin the history of evil with the entering of sin into the Garden of Eden when Adam and Eve fell under the temptation of Satan. The ever-questioning human mind, however, cannot be satisfied with that beginning of evil; it forthwith proceeds asking: Who is Satan? Where does he come from? And who made him?



In answer to these questions, we are limited to what the Hebrew and Christian Scriptures are pleased to offer us. The basic information we find in Rev. 12:9. "And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him." In the verses immedi-

ately before we are told that there was a revolution in heaven among the angels, one side of the host was under the command of the archangel Michael and the other was led by Satan who lost out in the combat and was eliminated from heaven but found his new field of activities among the seething mass of humanity on the globe of the earth.

A most interesting testimony of the herebefore mentioned event in the history of heaven we find quoted in Luke 10:18 where Jesus, the Christ, was heard to say: "I beheld Satan as lightning fall from heaven." The Christ, who was with God before the foundation of the world, was present when Satan made his realm among mankind. Jesus himself, being man in every way as Adam was before the fall, was subjected to the temptations of Satan but came through by the clear reasoning of the Holy Scriptures. In the record of Jesus' temptation, the words Satan, Devil, and the Tempter are used for the same Being.

No one seems to be safe from the presence and temptation of Satan; even Peter who had a moment before spoken under the inspiration of the Holy Spirit, declaring the Christ to be the Son of the living God, was possessed by Satan to try to prevent Jesus from going to Jerusalem and to certain death (Matt. 16:21-23). Then we are told that Satan entered into Judas, leading him to betray his Master (Luke 22:3).

That the devil with his angels is keeping constantly busy going about like a roaring lion seeking whom to devour we learn from numerous Biblical passages. It is the devil's business to hinder the spread of the gospel and to create trouble in the churches as we see from I Thess. 2:18 and II Cor. 2:11. Jesus came, he died, to destroy the devil with his power over death (Hebr. 2:14).

Satan is attributed in the Scriptures with power over every kind of mischief. He is the great deceiver and the originator of all lies. There is no evil that he is not the first cause of. He is the Great Negative Force and Power of the Universe.

Now before we come to a consideration of a possible legitimate purpose for the existence of this negative force in the Universe, we must for a moment use some conjecture as to the cause and origin of that revolution in heaven before referred to. We must take it for granted that Satan was one of the archangels of God, created by God and a most worthy product of the Divine Mind, without any fault whatsoever. When the record says "Let us make man" in that plural, Satan may well have been one of the constituent parties.



As to the moral character with which man was to be endowed, there readily could have been a diversity of opinion. Jehovah God, the very embodiment of ALL GOOD, would want man to be made so good that he could never go wrong, but would by his very nature be unable to sin or even think of anything that is evil. That would be an idea worthy of the absolutely holy God.

Here Satan propounds the standpoint that such a creature—one who could do no wrong could neither do right, but would be an automaton, a slave mind not responsible for anything it did. There could be no pleasure in beholding such a creature. It would be absolutely necessary that man should be endowed with a free will, the ability to do as he chose whatever the consequences might be.

So there was diversity involved in the creation of man. Two tendencies were placed in ITS being: one for the right and good; the other for wrong and evil. Man was made a personality with the power to do as he pleased. Satan had won by the power of reason. Reason is a Satanic power. Faith only is good.

At this point it is important to read the opening section of the book entitled Job. It is very helpful in fathoming the problem of evil and its possible good in the economy of the Universe.

Now we may be able to accept all that has been said about Satan or his synonyms as symbology and turn to the advanced monographs of the Twelfth Degree in the Rosicrucian curriculum. Here we have the case as recorded in the gospels where the disciples came to Jesus saying that formerly he spoke to them in parables, but now he spoke to them the straight truth without figures.

The double principle operative in the universe and involving a positive and a negative action serves both as a discouragement of evil and as an incentive to good, and the sooner we learn the nature of this double principle the better for us.

But we are not to do this with the understanding that the evil part of the principle is useless and even less than useless, but we must realize that this negative element in the economy of the universe, rightly used and understood, has its important value.

The piston in the engine has a forward and a backward movement. The length of each movement is exactly limited. The forward movement must come to a perfect stop and a backward movement completed before another forward movement can be made. Without the negative, backward movement, there can be no positive forward movement. The only alternative possible would be a permanent dead standstill. The wheel which produces power in the machinery is dependent on the forward, or positive, movement and the backward, negative movement of the piston and shaft.

Although the negative action of the principle under consideration may seem to be a lost motion and useless, in reality it is necessary and important. The negative is just as essential as the positive in accomplishing anything.

This illustration, of course, is applicable only in part, and not in every particular. We must, for instance, not expect

to do just as much evil as good, or allow ourselves just as many steps backwards as we make forward in our esoteric development. Our concentration must be constantly on the positive and constructive side of life's action. We may take a deep and restful breath at rhythmic intervals, but must be ever conscious of our goal and divine destiny—ultimate completion. So-called evil is to be considered only as a step towards the good, not to be cherished, or even to be hated, but denied "honorable mention" and special promotion.

To have made the greatest positive accomplishment, to have reached the SUMMUM BONUM, is to have attained the consciousness of oneness with God. Being one with God we are gods (Psalm 82:1). The great Master himself has approved this statement as may be seen from John 10:34-36. The affirmation, "I am God," may seem presumptuous, but is nevertheless fully justified in those cases where the great surrender has been made and where all selfish interests have been merged with the interest of God and fellow man.

* * * * * *

May Peace Profound abide with each of you.

Fraternally,

YOUR CLASS MASTER

Summary of This Monograph

▽ ▽ ▽

Below is a summary of the important principles of this monograph. It contains the essential statements which you should not forget. After you have carefully read the complete monograph, try to recall as many as you can of the important points you read. Then read this summary and see if you have forgotten any. Also refer to this summary during the ensuing week to refresh your memory.

¶ ***Satan, Devil,*** **and the** ***Tempter*** **are names given to the personification of evil. It is the great negative force and power of the universe.**

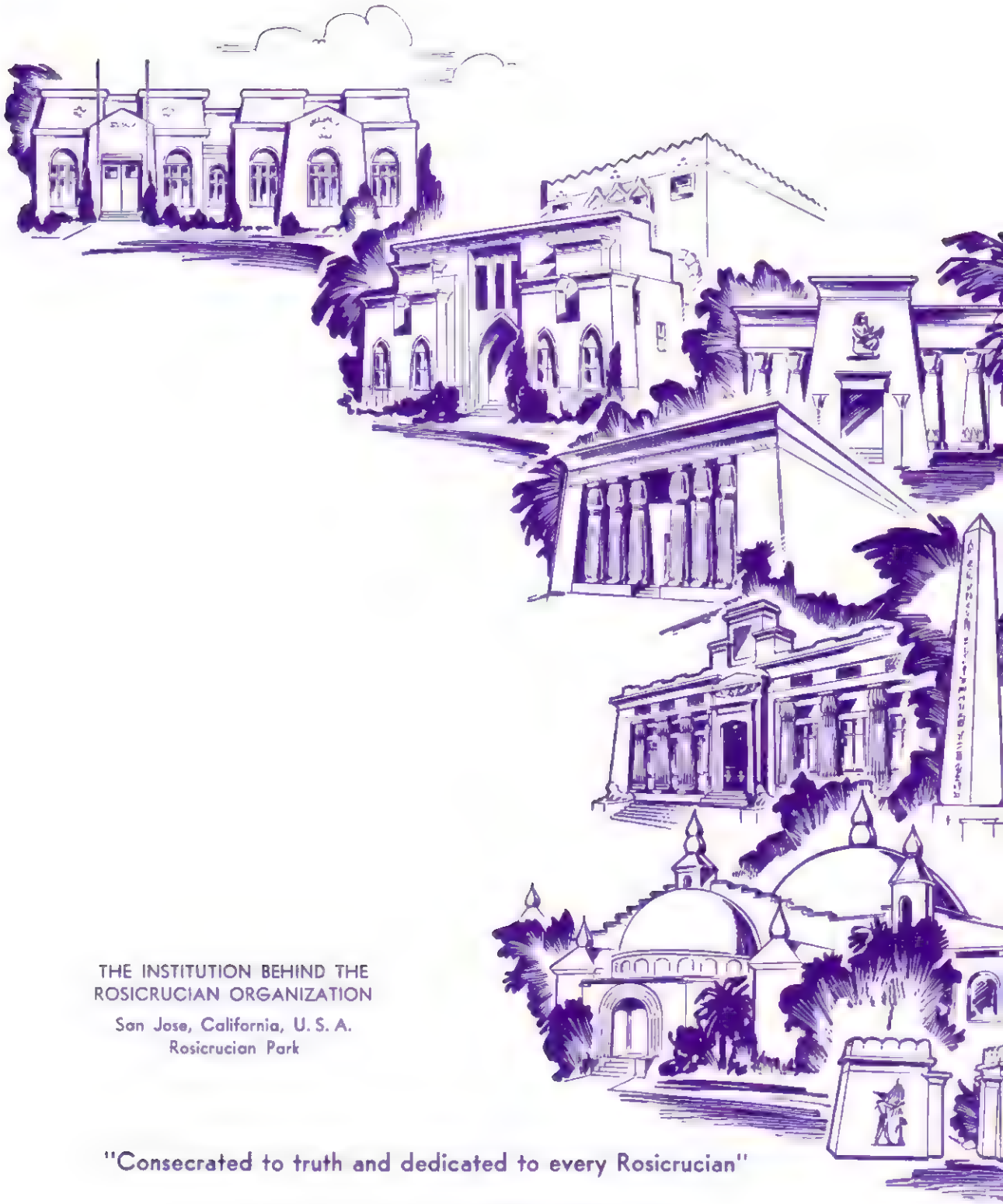
¶ **Satan, as one of the archangels of God and a most worthy product of the Divine Mind, personifies man's power to choose and to learn through error.**

¶ **Two tendencies were placed in man's being: one for the right and good; the other for wrong or evil.**

¶ **Reason is a Satanic power.**

¶ **Rightly used and understood, the negative element in the economy of the universe has its important value.**

¶ **To have made the greatest positive accomplishment, to have reached the Summum Bonum, is to have attained the consciousness of oneness with God.**



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THE CONCURRENCE

This Week's Consideration of a Famous Opinion

▽ ▽ ▽



¶ The Dark Night of the Soul, as an experience which must be met by all who have set out upon the mystic Path, has been mentioned frequently in our monographs. The following lines may somewhat clarify your understanding of this difficult period.



True to that strange principle of oscillation and instability, keeping the growing consciousness swinging between states of pleasure and states of pain—which seems, so far as our perception goes, to govern the mystery of growth—this development, when it comes, destroys the state which preceded it as completely as the ending of childhood destroys the harmonious universe of the child. Strange cravings which it cannot understand now invade the growing self: the languor and gloom, the upheavals and loss of equilibrium, which adolescents know so well. . . .

This is the period of spiritual confusion and impotence, the last drastic purification of the whole character, the re-making of personality in accordance with the demands of the transcendent sphere, which is called by some mystics the Dark Night of the Soul, *by others the "spiritual death," or "purgation of the will." Whatever the psychological causes which produce it, all mystics agree that this state constitutes a supreme moral crisis, in which the soul is finally cleansed of all attachments to selfhood, and utterly surrendered to the purposes of the Divine Life. Spiritual man is driven from his old paradise, enters on a new period of struggle, must evolve "another storey to his soul."*

—EVELYN UNDERHILL, 1875-1941

To the Members of the Esoteric Hierarchy, Greetings!

This week we have the view of a Soror who has not only advanced to a very high point in our work, but who has had an opportunity to guide and instruct a great many of our members in Chapters and Lodges in the Canadian jurisdiction. She has a very definite understanding of our work, and her experiences should help you in applying our principles in your own life and for the benefit of others.

* * * * * *

In all lives, situations arise that require prompt and decisive action: When approaching the 70th year of an incarnation, physical strength and fortitude together with emotional calmness are essential factors in carrying out action.

A few months ago, while visiting a Frater of the Twelfth Degree who was in great pain, I suggested practising the "Cosmic bath" exercise. He found that it relieved the pain, calmed his thoughts, and gave him the knowledge that transition was about to take place. The day before his "Great Initiation" he sat up in bed saying that he wanted to know "which side" he was on, meaning the Mundane or the Cosmic. At the time of his passing, I was in my Sanctum and we made a contact, and while meditating on the Rosicrucian prayer, a shaft of light enveloped us and I saw him rise and disappear into it. Three days later, while the Rosicrucian funeral rites were being conducted, many present were conscious of high spiritual vibrations, and one of the members whose psychic sight is well developed said a dove was poised over the casket, near the ceiling.

On Christmas evening, while my grandson was having a party in our home, the telephone rang and the police told me that my housekeeper's sister had passed through transition suddenly in the bus returning home. I was able to break the news to her in a helpful way; to go with her to identify the body, interview the police, visit the house where she lived alone, and then bring her back to the home where the party was still in progress. After putting her to bed, I re-donned party clothes and carried on.

The certain knowledge that one has been regenerated by becoming conscious of "the word"--that is, the symbol of the image of God within--and that each day, month, and year the personal self is cleaner, through meditating on this word, until the Cosmic counterpart and the "living soul" are realized as connected by a pathway of light, enables the light to shine forth and vitalize the entire human being. This gives a poise and balance which enables one to meet the emergencies of life and help others by feeling that their problem or sorrow is also one's own. This feeling is a truth; for the souls of all

men have one source and were created in the image of the One Only True Infinite God. The opening words of the first book of Moses are: "In the beginning God," and unfortunately the last sentence of the same book (Genesis) is: "And he was put in a coffin in Egypt." This is the story of the soul of living man.

The Mystic Way is the resurrection of man's soul from the "coffin," and those who have become conscious of this glorious light from the Cosmic, shining in the darkness, have been regenerated or born again, in modern occult parlance. The neophyte aspires to discipleship under a Master, be that Master "a man who is the flower of humanity with universalized consciousness" (that is, a Priest after the Order of Melchizedek); he who is the cornerstone of the Christian's faith (Jesus the Christ), or the counterpart of the aspirant's own soul. Discipleship brings responsibility. Membership in the Esoteric Hierarchy of AMORC means aspiring to discipleship and, if attained, responsibility.

There is an ancient esoteric law which says, "When you attain the necessary preparation to be acceptable to the Masters, you are given the ability to manifest their intentions." This idea is expressed in sacred ritual thus: "When the self is deemed worthy to commune with the Masters, the heart is made sympathetic and the hands proffered in service."

It is because of this law that I now attempt to write this manuscript on my understanding and experiences along the "Mystic Way" as outlined in the instructions given in the Eleventh and Twelfth Degrees of our beloved Order. The instructions therein are the "Quest of the Holy Grail." The word grail means gradual; that is, by stages or degrees, and this is the true Rosicrucian way. Step by step, grade by grade, have we been following the injunction, "Man, Know Thyself," and as we have passed across each threshold, the Lesser Light of men's knowledge has been effaced with the gradual approach of the Greater Light.

In the Eleventh Degree, our path was mapped out in the "Simple Spelling Book for Daily Practice of Disciples." Starting with the Parabola, we found the focus in man was the creative Divine Mind and that it was paramount--all rays diverge from that point. The directrix (a woman who directs) was the negative or earthly existence of man's life (the perpendicular line); axis (the horizontal line), the inner man of free will--the ego about which environs rotate. Lines parallel to the axis from the directrix meeting the rays from the focus decide the curve of the cone.



Thinking on this gave us a glimmer of what was meant by the "secret nut" which "the old men with grey beards and the man with the black beard and the younger man whose face was not seen, disputed about." The detailed

description of these men brought to mind the ancient Mystery Schools. We were made aware that, though hidden from the uninitiated, the Great White Lodge and the White Brotherhood still function and continue to incite students "to know, to do, to dare, and to be silent."

If the "secret nut" is our Inner Self, we conjectured from the Parabola, the personality is at different stages of development in men although the Divine Mind is paramount. We were puzzled and bewildered! The title of Von Eckartshausen's book, A Cloud upon the Sanctuary, expressed our state of mind. The cloud is very dense at this stage of the ascent up the mountain of Illumination. It is often spoken of as the Dark Night of the Soul. We have tried to do our best (under present conditions) to awaken the psychic centers; our reason and certain psychic experiences convince us we are on the right road. We know that we cannot receive unless we give, and we have given much and often, but sometimes with little wisdom, and have discovered that ignorance does not avert the inevitable reaction.

Perhaps our health is poor, and we feel that is "all wrong." We have been instructed and given exercises for the maintenance of health and strength. We have complete faith that the exercises and instructions are correct; for in the early days of our studentship we rose in the morning and took deep breaths as we watched the sun rise on the horizon and had greeted the light with the salutation Pod-Mi-Rah. Then we had been invigorated and full of ambition, but not so in the "Dark Night." At this time in the lives of some students ways and means of existence are disheartening. Altogether the cross is heavier than we can bear. It happens that some in a fit of depression and hopelessness remove the body by suicide. But the living soul can only return to its place in the Cosmic for its rest period between incarnations when God wills. The mind and consciousness of the suicide remain as during incarnation, hampered with worldly thoughts and experiences.

> "When departs, the fierce soul from the body by itself
> thence torn asunder . . . into the wood it falls
> no place assigned, but wheresoever chance
> hurls it."

Lord Nelson's motto, however, inspires most of us to "carry on." It has happened to some experiencing the Dark Night that the Rosicrucian monograph arrives. Listlessly we take it from the envelope and our gaze rests on the symbol of our Order--the Rosy Cross. Unintentionally, because meditation has grown to be a habit, we meditate on the meaning of the symbol. The ancient of days had given it to the world. We pick out the letters LUX, Light! We recall the crossing of the Threshold in the Lodge and hear again LUX spoken and see

the Temple flooded with Light. The symbol is revealing itself to us. The Rose--the Soul--the life of the psychic body--the focus that is paramount. The psychic body--the entity formed by the positive soul contacting the negative body is three-fold: (1) The Rose, its life force; (2) Mind and Memory; (3) Its character and personality. Thus we perceive that the character evolved from man's earthly existence decides the grade of the personality, that is, how many petals of the rose were giving their color, beauty and perfume to the consciousness or minds of the Personality--"Ad rosam per crucem." As the morning dew revives the opening rose so the symbol of the rose and cross revives our faith in the Cosmic. The dawn is at hand!

When we received instructions as to semifasts we had for many weeks been meditating on a "word" or phrase that had seemed particularly ours--our lost word--and this word was the secret key into our inner consciousness. It shed a light which illumined our personality and showed us the error of our thoughts and consequently of our actions. We in the past had been citizens of the world, now we knew without doubt we were citizens of the Kingdom of God--"Members of the Household of God and fellow citizens of the Saints." Our whole mental outlook was changed.

This new kingdom we had entered was full of lovely surprises. We found that what we willed to do we had the power to do. We seemed inspired to want to do those deeds which helped others, for we had suffered, and had been made glad. We wanted everyone to be as happy as we were. We seemed to have found the source of happiness. Our little ship on the rough sea of life, which during the Dark Night had appeared to be without rudder or sail and at the mercy of every wind that blew, now rested peacefully in a calm sea. It had found an anchorage. The Dark Night had passed. The Golden Dawn was at hand! We could now truly say the first tenet of the Rosicrucian Creed:

> I know that there is one Living True and Infinite God creating and sustaining all things visible and invisible whose essence is diffused throughout the Universe and whose Mind and Consciousness constitute the Soul of Man.

(To be continued)

* * * * * *

May Peace Profound abide with each of you.

Fraternally,

YOUR CLASS MASTER

Summary of This Monograph

▽ ▽ ▽

Below is a summary of the important principles of this monograph. It contains the essential statements which you should not forget. After you have carefully read the complete monograph, try to recall as many as you can of the important points you read. Then read this summary and see if you have forgotten any. Also refer to this summary during the ensuing week to refresh your memory.

- **Physical strength, fortitude, and emotional calmness, products of the mystic life, are essential factors in carrying out action.**
- **The Mystic Way is the resurrection of man's soul from the "coffin."**
- **The neophyte aspires to discipleship under a Master. Discipleship brings responsibility, and membership in the Esoteric Hierarchy of AMORC means aspiring to discipleship and, if attained, responsibility.**
- **An ancient esoteric law says, "When you attain the necessary preparation to be acceptable to the Masters, you are given the ability to manifest their intentions." It is expressed in sacred ritual thus: "When the self is deemed worthy to commune with the Masters, the heart is made sympathetic and the hands proffered in service."**
- **The Dark Night of the Soul must be experienced by all who would know the Golden Dawn.**
- **There is one living true and infinite God Creating and sustaining all things visible and invisible whose essence is diffused throughout the universe and whose Mind and Consciousness constitute the Soul of Man.**



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Degree 12

Monograph 228

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The Ancient and Mystical Order

Rosae Crucis

Degree 12

Monograph 228

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THE CONCURRENCE

This Week's Consideration of a Famous Opinion

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¶ Work, which is the symbol of love, is man's necessity. Given the power to create, he must build for himself the heaven to which he aspires. As emphasized in the lines that follow, he will never find a heaven hereafter that he has not made while here.



All genuine pleasures should lead to more perfect health, a greater accretion of power, a continually expanding sense of life and service. When God is uppermost in the heart, when the Divine rule under the direction of the Holy Spirit becomes the ruling power in the life of the individual, then the body and its senses are subordinated to this rule: the passions become functions to be used; license and perverted use give way to moderation and wise use; and there are then no penalties that outraged law exacts; satiety gives place to satisfaction. . . .

It is not the use, but the abuse of anything good in itself that brings satiety, disease, suffering, dissatisfaction. Nor is asceticism a true road of life. All things are for use; but all must be wisely, in most cases, moderately used, for true enjoyment. All functions and powers are for use; but all must be brought under the domination of the Spirit—the God-illumined spirit. This is the road that leads to heaven here and heaven hereafter—and we can rest assured that we will never find a heaven hereafter that we do not make while here.

—RALPH WALDO TRINE, 1866-1958

To the Members of the Esoteric Hierarchy, Greetings!

* * * * * *

(Continued from previous monograph)

The semifast is an exercise that should frequently be indulged in. It cleanses not only the body but also purifies the blood and gives the "spiritual sensorium" more freedom.

Another exercise which has greatly aided my awareness is allowing the sun's rays to shine upon the head and body. This is especially invigorating to the psychic body, as if floating in a warm sea, the arms outstretched and the early morning sun shining and electrifying the whole being, the personality and just AM—the part experiencing the whole.

Water is always of great assistance in raising the rate of vibrations, and the exercise given of concentrating on the reflected candlelight in a bowl of clean fresh water definitely collected uninventive thoughts, which flood the mind, to a focal point, and lost them in a rich violet-colored ball which rotated. If this exercise be done in a sanctum of small area for half an hour or so, the atmosphere is seen to be charged with a white mist which can be sensed on the skin of the face and hands as cool air. The student is reminded of the effect of the rising sun on a lake when the mist floats over the water taking fanciful forms.

Evaporation is a rearrangement of vibrations. The electrons, atoms and molecules are incited or stirred up by the rays from the sun or in the atmosphere or, in the case of the exercise under discussion, the concentrated mind of the student. These agents electrify the water. The student doing this exercise becomes conscious of scenes, figures and faces, or symbols. These forms take shape on account of the concentrated mind, which acts in three ways: (1) As a channel of Cosmic revelation; (2) A transformer of thoughts from the universal mind; (3) Projection of the student's own thoughts.

To some students, the Cosmic Mind is the thoughts and consciousness of God and of the Christ, together with the projected thoughts of "just men made perfect"—the Masters. The Universal Mind is the mind and consciousness of all living beings—good, bad, and indifferent—the magic hierophants, Imperators, and wise men on whom the Holy Spirit has descended; the Mozarts and Beethovens, Edisons, Fords, Hitlers, Stalins, Rockefellers, and Al Capones, as well as the cosmopolitan crowd of humanity with all the fluctuating uncertainty of their minds; the worldling, the family, the merchant, the soldier, the sailor and candlestick maker. It is for the student to choose which of these stations or rates of vibration he will

tune in, for "as a man thinketh in his heart, so is he." The mind will make the contact—the brain will picture the thought.

The Rosicrucian student could remain content with gazing at the "Golden Dawn" and experiencing the ecstasy and peace, but we know that the duality of our being necessitates work, for to us work is the symbol of love. There is no conflict between work and wisdom, for it is not the old egotist that is directing. There is an alignment of the soul and personality. The student has begun to wonder if his soul which he thinks of as a "word" is situated in the pineal gland, because when concentrating on this gland a bright shaft of light shoots from it. This light has an electric quality and is full of life quite different from the thick misty haze which surrounds a psychic projection.

From our earliest monographs we have been cogizant of the Macrocosm and the Microcosm—as above so below; as below so above. Therefore, this word that the student calls his soul corresponds to the "Word" spoken of by John, "In the beginning was the Word (Gr. Logos—the Greek word Logos means a concept, or thought, or the utterance of that thought), and the Word was with God and the Word was God." Later when speaking of incarnation, John says, "and the Word was made flesh." When we meditate on the "Word" as a concept, or thought, or an utterance of that thought, and remember that the Aramaic word for Logos is Memra, the vowel sounds in certain combinations which we use as mystic words such as RAMA, AUM, MATHREM, MERTHAM, give us the inner and mystical meaning of the Divine Essence of Jesus the Christ during his ministry. To the Rosicrucian he was made incarnate and manifested in the flesh as the most perfect Divine Messenger on earth.

Spiritually advanced men whose personalities reflect their souls and who have given of their wisdom to our beloved Order and who reincarnate at stated periods to carry on their special mission for the enlightenment of humanity are, so to speak, lesser divine messengers. Such is the soul ego known to our fraternity as C.R.C. Methinks also that John the beloved Disciple of Jesus is a divine messenger. Of him Jesus said "If I will that he tarry till I come what is that to thee?" (John 21:22). These Master minds direct the work of the High Initiates of the Great White Lodge who in turn direct the work of the fraternity known as the Great White Brotherhood.

When the sincere student reaches the Twelfth Degree, admission as a worker in the G. W. B. is aspired to. We seek to serve for love's sweet sake, to do one little bit to lighten the burden of earthly existence which we humans through pride and ignorance have built. "Love one another" is no sickly sentiment, no platitude in our Order; it is the light of living. We are just links in a chain for the advancement and convenience of the whole human race. We may aspire to be a more enduring link; but links are not often conscious of the end to be achieved. They only feel the tension.

The student who has reached the stage of Illumination finds himself "in green pastures." This stage, to the mystic, is similar to that of others devoted to their churches and their Bible, and it has its pitfalls. To these good people all that happens is God's Will. In a movie called The Citadel a young doctor is attending a patient in childbirth and the baby is stillborn. The usual method (spanking) does not bring breath into the little body. The doctor then uses scientific methods. Watching, is the old grandmother who says, "Let him be. It is God's will." When the doctor finally breathed into the nostrils of the baby and the child cried, the old woman believed a miracle had been performed. The student, too, is apt to leave all to the "God within" and sink into a baneful security which deters progress. This is why the Rosicrucian studies emphasize the necessity of habit-forming daily exercises and the using and testing of principles and laws in everyday life. This practical method prompts the student to further effort which stirs the God-given imagination of the psychic body.

In one of the monographs picturing the mystic way as leading to the top of a mountain, a hint was given that there were other mountains to be scaled. It is not until the summit of the Mount of Illumination is in view that the snowy peak of the "Mount of Zion is visible." Intuitively we know that "ad crucem per rosam" is the password that will provide the guide for the next ascent as "ad rosam per crucem" was the star that lit the mountain path to illumination. Having found the rose, we must use the wisdom and peace it bestows, that others may find the mystic way.

We see in the distance a covered passageway and have the urge to enter it, but cannot find the doorway. This is a critical stage of the journey. Our confidence is to be tested. The reasoning self, on which we relied along the path already traveled, has not such faith in the divine dictates of the soul that the student will obey its dictates when that worldly-wise self demurs. And it is not enough to test this confidence once or twice; it must be the habitual reaction to the circumstances of life.

There is no general entrance to the covered passageway we have seen in our imagination. Each has to build this connection himself, for each has built his own habitual mental attitude toward the Cosmic. In Oriental scriptures this covered passageway is called Antahkarana, the bridge that lies between the soul and the personality. It is the consciousness and memory of the psychic body acquired in past incarnations and the sojourn in the Cosmic between incarnations. Therefore, no two personalities are alike and each must make his own adjustments.



We must cross alone. If this seems impossible, look back over the mountain you have climbed and meditate on the lives of past Masters—Cagliostro, Da Vinci, Bacon, Paracelsus. They distinguished "the man that was and is and will be for whom the

hour will never strike" from the shadows that live and vanish. They followed the ancient precepts: "Have patience, candidate, as one who fears no failure, courts no success. Fix thy soul's gaze upon the star whose ray thou art."

Let us in imagination walk through the passage and emerge onto the campus at the foot of Mount Zion. "But ye are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels (messengers), to the general assembly and the church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect." These were the words that Paul the Initiate used in describing this stage along the Mystic Way.

In the Temple, man's various conceptions of God are a dome of many-colored glass which the magic word of the Master converts into the white radiance of Eternity. In that holy place thoughts are seen as forms, and desires as auras. No lust or love of possession can accompany our pilgrim, no pride of achievement or self-satisfaction, no hatred, aversion, acrimony or pique. The habits and tendencies that hamper the personality must be discarded that the mind and memory of the psychic self can be controlled by the soul. "The rose must rebecome the bud sprung from its parent stem." In this manner will just men become perfect.

* * * * * *

May Peace Profound abide with each of you.

Fraternally,

YOUR CLASS MASTER

Summary of This Monograph

▽ ▽ ▽

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¶ The Cosmic Mind is the thoughts and consciousness of God, the Christ and the Masters, while the Universal Mind is the mind and consciousness of all living beings.

¶ The duality of our being necessitates work, for work is the symbol of love.

¶ Concentration upon such mystic words as RAMA, AUM, MATHREM, MERTHAM, gives us the inner and mystical meaning of the Divine Essence of Jesus the Christ, made incarnate and manifested in the flesh as the most perfect Divine Messenger on earth. The Aramaic word for Logos is *Memra*.

¶ Spiritually advanced men such as C.R.C., who reincarnate at stated periods to carry on their special mission for the enlightenment of humanity, are lesser divine messengers.

¶ These Master minds direct the work of the High Initiates of the Great White Lodge who in turn direct the work of the Great White Brotherhood to which Twelfth Degree members aspire.

¶ From the summit of the Mount of Illumination is seen the snowy peak of the Mount of Zion. "Ad crucem per rosam" is the password for this ascent, as "ad rosam per crucem" was the guide to illumination.

¶ To reach the summit of the Mount of Zion, we must cross the bridge between the soul and the personality—that is, the consciousness and memory of the psychic body acquired in past incarnations and the sojourn in the Cosmic between incarnations.



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Degree 12

Monograph 229

CRO ☥ MAAT

The Ancient and Mystical Order

Rosae Crucis

Degree 12

Monograph 229

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THE CONCURRENCE

This Week's Consideration of a Famous Opinion

▽ ▽ ▽



¶ The confidence of the sincere student in the ultimate arrival of the Golden Dawn, and his patience and cheerfulness in the face of adversity are the result of a lesson well learned. From the beginning, he has been admonished to seek within himself for the Divine source, and having found the key, his efforts are not spent fruitlessly searching without.



. . . The philosopher's stone is near at hand. Seek it not in remote spheres or distant parts of the earth, for it is ever around you and within, and becomes the golden key of true wisdom which prepares the soul for its higher life and brighter destiny. It is the still, small voice of the awakened soul that purges the conscience from suffering and the spiritual body from earthly dross. It is that which treasures not the corrupting, delusive wealth of Earth, nor the transient powers of mammon, but garners the fruits which spring from a pure life and treasures the jewels of heaven. Vainly will you seek for this stone of the wise philosopher amid the turmoils, sufferings and selfishness of life unless you accept your mission upon earth as a duty delegated to the soul from Heaven.

—THOMAS H. BURGOYNE, 1889-

To the Members of the Esoteric Hierarchy, Greetings!

This week we again present two brief messages and thus bring to a close these reports of members—at least for the present. The Soror whose report is given first lives in New England, where with her husband she has enjoyed many years of Rosicrucian activity. The Frater, whose report brings these experiences to a close, has suffered a physical deformity for years. This he has never allowed to interfere with his efforts and aspirations.

* * * * * *

As I review the past six or more years, it does not seem real that so many perplexing conditions have been overcome. Depression came with its hardships to rich and poor and an ever-increasing cry for sympathy in actions and words. After my own loss of a large home, we carried on with fortitude and assurance gained by our weekly lectures and the application of their contents. We assumed complete faith and then got busy to make our plans come through for reconstructing a new home and surroundings.

With the knowledge gained from my lectures, I have lived a life of service to humanity in sickness, in the flood panics of 1936 and 1938 including a hurricane. If one has not experienced these conditions it is a blessing in one way, but it is a wonderful experience to be able to command confidence and strength, to give assurance to despondent human beings, as well as animals, that all will be taken care of in good time.

It is difficult after a lifetime of study to speak of experience gained by such studying; for every day, or even hourly, something new comes up, small or large, and in my humble way I cannot give full evaluation to these conditions.

The study gives mental poise and a contentment with life and helps one to be calm and unhurried in these hectic days when almost everyone is trying to run away from himself and stifle the consciousness. The student's health is better, for the nerves are quiet; and when the mind is peaceful and in harmony with the Cosmic, the physical self is better. With the window open to the winter's cold wind and a large bowl of water in the room, my night's rest and experiences are complete. The morning's devotions and exercise upon arising—and also upon retiring—give the best of spiritual uplift for fulfilling the day's activities.

Worrying and fretting over what has come and what will come seem to be the chief complaint of human beings and the hardest to overcome. The things we have done consciously or unconsciously can't be changed, but we can profit by these experiences and remedy conditions. Whatever your troubles have been for the day, when upon retiring you place your confidence and being in the hands

of God, or the Supreme Being, and go to sleep, a most refreshing rest will be had and the next day will come with renewed confidence and strength to do the best with your knowledge and faith.

I often wonder how many of us review our past experiences and appreciate their value. As I sit in our humble home, with the companionship of a nearly blind husband, all seems as it should be after nineteen years of Rosicrucian study and thirty-seven of marriage. Upon the screen of the past comes the realization of confidence gained in one's ability to judge, to complete plans, and have peace of mind. It is well that we do not know what tomorrow is to be. When it comes, with it will come the ability to surmount the conditions, no matter what they are. Or if this cannot be, the strength will be given to endure and help others endure.

After years of lectures upon subjects pertaining to life, one attains the quietude and stability which means helpfulness and cheerfulness upon all occasions. We have obtained the knowledge of proper breathing and sleeping which benefits health and right living. In our hurried lives few think of <u>just sitting</u>; but an evening of relaxation will give proof of nature's laws and principles. No need of the spoken word for complete companionship, as the wonderful painting of the aged mother and father sitting in front of the fireplace on an old-fashioned sofa shows. In the background are pictures of her vivid experiences, and on his side complete harmony as their years near completion.

During our busy daily lives intuition is a great asset. It is called by many names but is the same small voice we should listen to and heed. With the steady increase of knowledge we attain an attitude which receives the confidence of humans as well as animals and birds. With the sick the assurance of well-being and strength-giving is helpful and quieting. A long time ago a stranger on her way to New York telephoned that she had stopped over one train to see me and asked where we could meet. As the place was public, I was later at a loss as to how we would know each other, since we had forgotten to mention any way of identification. Upon my arrival we recognized each other immediately. This was deeply interesting to me, of course. When I asked her how she knew me, she said, "I could feel it just as you were opposite me."

We often do wrong, but upon correction can readjust and so gain in experience. One must have the hard knocks to appreciate the good things in life. In cases of extreme measures, we are given confidence—if we sincerely ask. My most desperate need was during a harrowing experience in the 1936 and 1938 floods and hurricane. My home was centered in the wedge-shape which the hurricane formed. Fifty feet on each side was strewn with uprooted trees, sheds full of tobacco, wires, poles, etc. Flood waters came into our home on the first floor; so we took our animals, cats and dogs, and went to higher land where hundreds were together in all modes

of living. Every moment was used in helping others—not to think of the past but to readjust and plan for the future. What had gone could not be brought back. Keeping others busy, helping one another, proved that suggestion is all that is necessary to equalize human emotions. A smile, even if you feel like crying, carries the day and reaps results.

The habit of peaceful sleep is easily acquired if your mind is given the assurance of oneness with the Cosmic. Plain food and exercise in the open will give good health and divine being. Give thanks for all things given to you, and give of all you have attained. This will be for the coming years your heritage of satisfaction and the reward of: "Well done, good and faithful servant."

* * *

The best I can do is to sum up what I have learned.

I have learned patience, persistence and poise.

I have learned not to be dogmatic; to be careful of stating that "what I say is so, and if you do not believe it, it is just too bad for you."

I have found deep fundamental truths in all religions and have learned that St. Paul's injunction, "be all things to all men" is not hypocrisy.

I have learned to love and be kind to all God's creatures, and therefore have no fear of any of them and am never harmed by them.

I have developed the listening habit and let others talk, for I find they would much rather hear themselves than hear me.

I have learned to weigh folks by their conversation, understanding their weaknesses and emulating their good points. I have learned never to resent an injury or injustice. It cannot hurt me if I am not guilty.

I have learned that the Rosicrucian code of ethics is very strict, comprehensive and uncompromising. That it is not prohibitory and must not be interpreted as inhibitory. That its ideas are eternally progressive. As soon as we think we are approaching a goal, another rises in the distance, infinitely higher.

But none of these things is psychic. Well, that can't be helped. It seems that I have to go the long road to develop into a true Rosicrucian. I try the experiments and have wonderful facilities for success, but very few results. Why?

Is it because I am too analytical and must be sure before I will allow myself to think I have had any measure of success? Or is it that I am too stupid and that my psychic faculties are too deeply blanketed under the cover of materialism? Whatever the reason, I persevere with the experiments, hoping that sometime I will attain psychic ability. I am not discouraged by my lack of success, and so long as I can be of service to mankind and the Order, I shall continue to try.

I believe the Golden Dawn will surely come, and I am working to that end, knowing that some day I shall qualify. The Cosmic is very patient.

The "Word," my word, has been of great help to me in times of doubt and difficulty; and in comparing my status some years ago and now, I am gratified and grateful. Some day I trust I shall be a real Rosicrucian.

* * * * * *

May Peace Profound abide with each of you.

Fraternally,

YOUR CLASS MASTER

Summary of This Monograph

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¶ The studies give mental poise and the ability to face disaster with fortitude, and to help others in similar circumstances.

¶ Quietude and stability mean helpfulness and cheerfulness upon all occasions.

¶ Intuition comes to be a daily help.

¶ One must endure adverse circumstances in order to appreciate the good things of life.

¶ With the assurance of oneness with the Cosmic, the habit of peaceful sleep is easily acquired.

¶ Not to be dogmatic, to be forgiving, to listen open-mindedly to others, are only a few of the lessons to be learned.

¶ The Rosicrucian code of ethics is strict, comprehensive and uncompromising. It is not prohibitory, nor is it to be interpreted as inhibitory.

¶ Patience, confidence in the ultimate arrival of the Golden Dawn, gratitude for that which has been attained, and service to mankind are fruits of persistent and sincere effort.



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THE CONCURRENCE

This Week's Consideration of a Famous Opinion

▽ ▽ ▽



¶ In all sincerity, Dr. Lewis would have disclaimed any attribution to greatness. He was, as he said frequently, merely a Rosicrucian student. His abilities and the fruits of his prodigious labor were shared generously. We, who have benefited by his tireless efforts, may read the following lines from Emerson's "Uses of Great Men" and be grateful for the understanding that enables us to recognize the universality of Truth and the Love that motivates great men in their endeavors.



No man, in all the procession of famous men, is reason or illumination, or that essence we were looking for; but is an exhibition, in some quarter, of new possibilities.

. . . All that respects the individual is temporary and prospective, like the individual himself, who is ascending out of his limits, into a catholic existence. We have never come at the true and best benefit of any genius, so long as we believe him an original force. In the moment when he ceases to help us as a cause, he begins to help us more as an effect. Then he appears as an exponent of a vaster mind and will. The opaque self becomes transparent with the light of the First Cause.

Yet, within the limits of human education and agency, we may say, great men exist that there may be greater men. The destiny of organized nature is amelioration, and who can tell its limits? It is for man to tame the chaos; on every side, whilst he lives, to scatter the seeds of science and of song, that climate, corn, animals, men, may be milder, and the germs of love and benefit may be multiplied.

—RALPH WALDO EMERSON, 1803-1882

To the Members of the Esoteric Hierarchy, Greetings!

The Rosicrucian organization known throughout the world as the Ancient Mystical Order Rosae Crucis began its second cycle of activity in this jurisdiction officially as an active organization in 1915. It was in 1909, however, that the first Imperator of this cycle—Dr. H. Spencer Lewis—received his authority through initiation given by venerable masters in one of the temples of the French jurisdiction of the Order.

The details of his initiation and the manner in which he received his authority are fully explained in the various literature of the organization, principally in Rosicrucian Questions and Answers with Complete History of the Order written by Dr. Lewis himself. This book is in most public libraries throughout the world and may, of course, be obtained from the Rosicrucian Supply Bureau. A résumé of this history also appeared in the Rosae Crucis magazine in 1916. Few if any copies of this publication are still available.

Further, several foreign histories of the Order in German, French, and Spanish describe the establishment of AMORC in North America for its second cycle by the former Imperator. We need not at this time repeat those facts. Since he contributed so much to the present organization and began, we might say, with nothing but his own initiative, intelligence, devotion, and authority to build up the institution and organization of which we are a part today, it seems that something more should be said of his personal life to give us an insight into the greatness of his character. There is much about his life that each of us can emulate as representing principles for which he lived and for which he gave his life.

Dr. H. Spencer Lewis was born in Frenchtown, New Jersey, on November 25, 1883. This small rural community on the Delaware River, during the decades of its existence, has not grown appreciably in population. It is located in a farming district, its sloping hills having a variety of beautiful shade trees. Its people, although but a few miles comparatively speaking from such great metropolises as New York City and Philadelphia, are many miles from urban life in their thinking and consciousness. Many of them live not unlike the early American colonists from whom the majority are descendents. They are a simple people with simple interests, sincere and steadfast to those principles of right made manifest to them by their consciences. They are to an extent progressive and accept some of the modern conveniences which we almost consider necessities today.



It was in such a tranquil community that the former Imperator was born. His father, Aaron R. Lewis, was an American, in the sense of the term used in the United States. His father's father and his father before him, for several generations, had

been born in the United States. His father's ancestors, originally of the Lewises who first settled in the English colony in Virginia, traced their genealogy back to Sir Robert Lewis, a Welshman. They had been, as most people were in this country a few generations ago, agriculturists and lumbermen. Most of them had cleared their own land and had cultivated it for the first time.

His mother, Catherine, was of German parentage and was very robust, sturdy, and possessed of considerable vitality in contrast to his father, who was slender and apparently not so physically strong. His father had an artistic temperament and was quite skilled in penmanship, having been a student of the great penman, Spencer, who established the well-known Spencerian system of penmanship. This artistic temperament dominated any business or commercial tendencies which his father may have had. In fact, his mother was a better organizer and administrator than his father. His father was of an extremely religious nature and had been brought up in one of the established Christian religious sects. His mother was very observant of religious principles and moral codes but was more liberal and not so orthodox in her views.

All of these qualities, of course, came to be incorporated in the former Imperator with other characteristics which were not traceable to any known member of the family. These traits and habits made him stand out as completely different, to the confusion of his parents. His younger brother, Earl, by contrast, was exceedingly practical and interested in all of the things with which average healthy, intelligent boys of his age were concerned. Thus the two brothers, although devoted to each other, would frequently argue over different viewpoints —one being very, very practical, or rather, I should say, extremely mundane; and the other looking at matters from an esoteric point of view which could not be grasped by the first.

The brothers, Earl and our former Imperator, Harvey, were obliged as small boys to attend Sunday School faithfully, as well as two church services. They sang in the choir and both were given musical training. Dr. Lewis played the piano and the cello adeptly. Only certain phases of his early religious training, however, deeply impressed him. Even at an extremely early age, it seemed to him that some of the ecclesiastical arguments presented in sermons were inconsistent. It was not that he was unsympathetic to the church, but he seemed to be rather embarrassed for it. He seemed to sense that some of the statements made were not cogent, that they were driving from the church persons who needed what it could offer. In fact, he occasionally engaged the pastor of his church in argument. He sensed the spiritual necessity of the church but also the weakness of its presentation and appeal.

At an early age, the former Imperator also evidenced an inherited artistic tendency, an ability that far exceeded that

of anyone else in his family. In school, even while in the lower grades, he was called upon to make sketches on the blackboard for different classes. His artistic work was held up as an example, and he was often asked to coach other children. In a number of homes in the eastern part of the United States, among friends of his family, cousins, and near relatives, there are still exhibited large portraits of members of their families, excellent likenesses done in crayon by the former Imperator when he was only thirteen or fourteen years of age. He was likewise inclined toward writing and elocution at an early age. When still a very young man—seventeen or eighteen—he contributed articles to leading journals devoted to philosophy, mysticism, and related subjects, sometimes using a pseudonym so that his real identity would not be known and thus he would not run the risk of their being rejected on account of his youthfulness.

When ten or twelve years of age, he was greatly interested in dramatics and organized the young people with whom he associated into a dramatic club. They produced many small plays or skits for the entertainment of friends or the church congregation with which they were associated. His ability cannot be claimed to have been merely "artistic." The better and more general phrase to describe it would be "creative." His mind was devoted at all times to the problem of creating and the doing of something which was new and different.

He abhorred detail—although if he were forced to do detailed work he would throw himself into it and accomplish it in a remarkably short time. Continuous detail inclined him to be depressed. If chained to a routine or monotonous position for any length of time, he would abandon it entirely, for his was not that temperament. This creative inclination was not all esthetic. It could be mechanical as well, for he built many of his own toys when quite young and built for his childhood friends complete theatrical stages in which the curtains would rise and lower with precision, each one of the drops and the wings beautifully painted. He even erected miniature sets and made models of various things that were startling likenesses of the originals.

When only fourteen, he fashioned a camera out of a cigar box—because he lacked funds to purchase a real camera—and with it he took excellent photographs, some of which are still in existence. He had an intense interest in photography in the days when little was known about that science. Eventually, he was considered a professional photographer and for a time occupied himself as such. He did all of his own developing and enlarging and invented devices of a time-saving nature in that period. He was actively interested in radio in the period of its earliest advent, at a time when it was not known by that name but was called wireless. He constructed and operated the largest privately owned wireless station in New York City prior to the first World War.

In fact, just a year or so before the United States' entrance into World War I, the United States Naval wireless authorities, impressed by the strength of the signals of his equipment and the receptive ability of his apparatus, asked him to submit for their study a technical diagram of the circuit of his apparatus. This he gladly did, being happy to cooperate. In those early years of 1915 to 1920, he wrote articles on radio telegraphy and telephony for many technical magazines. He spoke to different groups of authorities on the subject long before the general manufacturer of equipment or the average householder even knew what a radio receiver looked like.

The mystical disposition or temperament of our former Imperator was particularly manifest in his intense interest in the unusual, the strange and mysterious conditions or circumstances which most people would pass by as being "over their heads." Even as a very young man, whenever he heard persons discuss certain natural phenomena and, for lack of an explanation, pass them off as "the work of God which man shall never know or understand," he was drawn to delve into them. He would turn to every technical source of information and would make every investigation within his power to find out the truth.

He was always convinced that nothing should be kept from man and that those things which man did not know were not being concealed from him but were unknown only because of his ignorance at the moment. As he said in his Last Will and Testament, published in the September, 1939, issue of the Rosicrucian Digest, "Man is the most glorious creation of God and through his weaknesses emphasizes the greatness of God." He was convinced, even while at school, that a great deal of what man should know could not be found in ordinary textbooks, heard from the pulpit, or discovered in the halls of Congress or Parliament. He did not, however, know then where to turn to satisfy his urge for knowledge.

(To be continued)

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YOUR CLASS MASTER

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¶ **The Ancient Mystical Order Rosae Crucis began its second cycle of activity in this jurisdiction officially as an active organization in 1915, although the first Imperator, Dr. H. Spencer Lewis, received his authority through initiation in the French jurisdiction in 1909.**

¶ **There is much about Dr. Lewis' life that each of us can emulate as representing principles for which he lived and for which he gave his life.**

¶ **The mystical disposition of our former Imperator was particularly manifest in his intense interest in the unusual. He would turn to every technical source of information and make every investigation within his power to find out the truth regarding certain natural phenomena.**

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THE CONCURRENCE

This Week's Consideration of a Famous Opinion

▽ ▽ ▽



¶ Dr. Lewis treasured the book, *The Law of Psychic Phenomena*, by Thomson Jay Hudson because it convinced him of a vast world to explore within himself. It was the first book dealing with mysticism and the psychic side of life that he ever read. We quote from it lines which undoubtedly must have impressed him deeply.



The fact that faith constitutes a strong suggestion to the subjective mind, which in turn controls the condition of the body, does not militate against the idea of Divine Agency in the result. It is the Divine essence within us which produces the effect, and it operates in strict accordance with Divine law. It confirms and explains that which Christ taught so earnestly and so persistently, namely, that we must have faith, or our prayers will avail nothing. That he understood the principle involved goes without saying; but it was not yet time to give it to the world, for the world was not prepared to receive it. "I have many things to say unto you, but ye cannot bear them now," were his words, uttered during his last interview with his disciples previous to his crucifixion. His was the "dispensation of faith." The promised "dispensation of knowledge" has not yet been inaugurated; when it is, the wisdom he taught will be better understood, for it will then be known that the doctrines which he enunciated regarding his power over disease, and the conditions of immortality, were but statements in strict accordance with scientific facts.

—THOMSON JAY HUDSON, 1834-1903

To the Members of the Esoteric Hierarchy, Greetings!

While still a student in the public schools of New York City, there somehow came into Dr. Lewis' hands a book entitled The Law of Psychic Phenomena, by Thomson Jay Hudson. This was the first work dealing with the subject of mysticism and the psychic side of life that had ever come into his hands. It did one particular thing for him: It convinced him that there was a great world to explore within himself, and that there were truths that had not yet been unveiled. He has always treasured that book not so much for its contents but because of the early conviction it gave him.

Instinctively, he felt that much of what he sought could be found in nature herself. Though he was not inclined toward sports or athletics, he did enjoy going to one of the numerous beaches of the Atlantic Seaboard, there to meditate upon thoughts which later developed in his writings. He would look at the azure sky or at the ceaseless pounding of the surf before him and project his consciousness into their void or rhythm. He also enjoyed walking in pasture lands or lying prone beneath a spreading tree.

He had an unusual aptitude for immediate relaxation. No matter how arduous his day, no matter how physically or mentally exhausted, or under what nervous tension he had worked, he could immediately relax and sleep. It was this factor which undoubtedly gave him his tremendous energy and vitality. After a half hour of complete relaxation, he could resume his tasks; whereas those who were associated with him would find, perhaps, that it would take them several hours to become completely relaxed or at rest.

Another peculiar characteristic, during this relaxation and "sleep" during the day, was that even if it were for a period of only ten or fifteen minutes, he would not seem to entirely lose his consciousness of surroundings. Physiologically he would be quite evidently asleep, and yet it was amazing, when he would awaken, how he would take up the trend of conversation—occurring while he had been asleep—and answer questions that had been considered.

In some manner, although the objective consciousness was apparently dormant, the empirical sensations would penetrate the subjective so strongly that they would be forced into the objective when he was awake, and he would be as conscious of them as though he had never been asleep. At least this is one possibility. A more plausible explanation, perhaps, is that his psychic attunement with those present made it possible for him telepathically to receive their thoughts which would be registered definitely in his subconscious regardless of the dormancy of his objective senses.

Members of his family and intimates, as a source of amusement, used to test him upon numerous occasions when he attended

the theater. One of his main objectives in attending the theater was utter relaxation, keeping himself away from all contacts of an intellectual or psychic nature for a brief time to recuperate his strength, although, of course, he did enjoy a good dramatic production. If, for example, a motion-picture play was not particularly interesting to him, he would immediately relax and fall asleep, closing his eyes, dropping his head upon his chest, and giving no indication of any awareness of what was going on.

We who were seated next to him would steal glances at him, from time to time, and notice that he had absolutely not seen the entire photoplay. Later, after departing from the theater, we would ask him questions about certain incidents in the motion picture, especially highly emotional dramatic happenings that would seem to grip the attention of the audience and make a definite impression on their minds, and he would instantly describe the scene or event, indicating that, although asleep, he had received from the minds of those around him the pictures that had been so sharply impressed upon their consciousness.

When a youth, he did not seem to have any particular goal or objective in mind. He was always studious, devoting himself, even in leisure moments, to the better type of literature; but unlike his brother or the average youth today, he was not determined to be a physician, a lawyer, a minister, an engineer, or anything else. If questioned as to what he wanted to be, he frankly could not express in words an occupation which would be in accord with his inner urges. Any position he might fill would have to be something that stimulated his imagination, that allowed him to create and produce.

If he knew in advance all that a certain position would require of him, and that for days or weeks he would be doing routine things at certain definite times, he would refuse it regardless of how lucrative it might be. His professional photographic experience, plus his scientific inclinations, drew him to the newspaper world because there, at the moment, it seemed he would be dependent upon his own initiative and ability and be allowed a certain freedom.

For a time he was associated with one of the largest newspapers in New York City as a news photographer and feature writer. This afforded him many opportunities to make investigations of his own that were outside the scope of his newspaper duties. He was required to interview and photograph many prominent persons, and invariably during the interview he would inject a question or two that bordered on mystical topics or psychic phenomena to determine their reaction. If the individual was entirely intolerant of the subject, or indicated ignorance of it, he pursued the subject no further.

On the other hand, if the person displayed a keen interest and seemed a likely source of information, he would jot the name down in his personal notebook. Later, at his leisure and

representing himself solely, he would call upon that person and discuss psychic phenomena, mysticism, and occultism. Thus, as a very young man, he was granted considerable time by some of the nation's outstanding men of the literary and industrial world because he had an interest in subjects not generally discussed or known at that time and in which they themselves were particularly interested.

Out of these contacts there eventually came into existence an organization bearing a title somewhat similar to the present New York Psychical Research Society. It was the first society of its kind. The former Imperator was one of its members and later became its president. Its membership, though small, included outstanding personages, personalities even now renowned for their accomplishments in other fields. The object of the society was to investigate all phenomena and all demonstrations, purporting to be psychic, conducted in and around New York City by spiritualistic mediums, telepathists, and psychic readers, as well as to visit so-called haunted houses and probe into purported ghost appearances.

It was not the intention of the society to ridicule, abuse, or tear down, but to find out whether a phenomenon was genuine, and if so, to learn something of its meaning. On the other hand, if it were fraudulent, the society would expose it as such. Because of the fact that the organization was so open-minded and tolerant in its investigations, its members were admitted to many places which ordinarily were closed to the average investigator.

The society's reports, published in different newspapers in New York and written principally by Dr. Lewis, revealed without a doubt that there are psychic phenomena, that individuals do have extrasensory powers, that telepathy is not a farce, and that there is a mental communion or attunement between individuals. They astablished, also, that there is an inner intelligence that apparently functions independently of the brain and proved that hypnotism is based upon certain well-established laws of nature. On the other hand, they exposed many acts of claimed necromancy as being attempts to deceive and exploit the public.

These experiences intensified his interest in these subjects, and all of his spare time was devoted to research in large private libraries to which he had access because of his standing in this field of investigation. Also, because of his reputation, he was permitted regular access to the private archives of the research department of the New York Public Library. He was convinced that at some time in the past history of man, these things had not been merely haphazard occurrences, and that man had not been content just to produce a phenomenon, but that he had known its cause as well as its effects and could direct its manifestations for his own benefit at will.



It was shortly after his association with the New York

Psychical Research Society that Dr. Lewis discontinued his newspaper affiliations and went into business for himself as an advertising counselor. He was one of the few advertising counselors in the United States at that time. Practically no advertising agencies existed then because advertising as a science was unheard of to most businessmen. His creative mind and imagination, his excellent reasoning powers, the result of a deep intelligence which made him easily assimilate new facts and co-ordinate them, made it possible for him to plan and map out unique campaigns for the extension of different businesses.

For example, at one time he was the advertising counselor for the Postal Telegraph Company and Mackay System in its early days and had much to do with influencing the designs of some of its communication blanks and literature. He was also advertising counselor for a combination of several of the largest railroads in the United States. The railroads had become greatly worried over the increased trend toward European tours, to the neglect of travel in the United States. As a means of reversing this trend, he coined for them the famous slogan, still used today, "See America First."

(To be continued)

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Fraternally,

YOUR CLASS MASTER

Summary of This Monograph

▽ ▽ ▽

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¶ *The Law of Psychic Phenomena* by Thomson Jay Hudson was the first book dealing with mysticism and the psychic side of life ever read by Dr. Lewis. He treasured that book because of the early conviction it gave him of a world to explore within himself.

¶ Dr. Lewis had an aptitude for immediate relaxation. However, during periods when his objective faculties were apparently dormant, he seemed to retain in some fashion awareness of all that occurred about him.

¶ He was a member, and later president, of a New York organization—the first of its kind—whose object was the investigation of psychic phenomena.

¶ A news photographer and feature writer, he later became one of the few advertising counselors in the United States. In this capacity, for a combination of large railroads, he coined the still popular slogan, "See America First."



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ROSICRUCIAN ORGANIZATION

San Jose, California, U. S. A.
Rosicrucian Park

"Consecrated to truth and dedicated to every Rosicrucian"

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A M ☥ R C

The Rosicrucian Order

MASTER MONOGRAPH

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THE CONCURRENCE

This Week's Consideration of a Famous Opinion

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That Dr. Lewis had to experience a certain amount of ridicule, contempt, and persecution is not surprising, for such, apparently, is the lot of that minority which is destined to lead men to an unfoldment of their spiritual potentialities.



There has always existed, since the beginning of our era, a minority, misunderstood and persecuted, but powerful and not to be destroyed, . . . It is difficult to distinguish clearly the members of this minority in the mutilated and travestied documents which are all that remain to tell us of their earthly existence. Usually they were forced to hide themselves, to be disguised, and to slip like phantoms through the outskirts of history, for they were equally suspect to established religion and to official science.

These outcasts are nearly always accused of heresy and sorcery. We find them more or less everywhere, far apart, but scattered through all countries, all professions, all ranks of society. . . . A secret sympathy unites this great brotherhood. They recognize one another by a sign, by a look; by the magnetic atmosphere that each one emanates; by their silences more than by their words.

—EDOUARD SCHURE, 1841-1929

To the Members of the Esoteric Hierarchy, Greetings!

It was during the period of his experience as an advertising counselor that Dr. Lewis became associated with a business enterprise which, had it lasted, might have delayed his serious engagement in the field of mysticism. His advertising ability--we might term it genius--included directing the art work, and many times doing his own illustration in ink, water colors, or oil. He attracted the attention of a large new corporation then coming into existence. This corporation had a sensational process for chemically electroplating ordinary silverware for a few cents, giving it a silver or gold plate that would last several years. He was appointed advertising counselor by this corporation and allotted one million dollars for advertising to be spent within six months. Within a comparatively short time he had used this million so satisfactorily that the corporation could not possibly meet the demands for its product and was enlarging its business on an unprecedented scale.

Eventually, an unfortunate incident closed the corporation. The chemist who developed the secret formula gave one half of it to the Board of Directors who had originally placed the capital in the business. The other half of the formula was to be placed in a safety deposit box to be turned over to the Board of Directors upon his transition. The chemist suddenly passed away, and when the Board of Directors as a body opened the safety deposit box, they found nothing. They frantically sought renowned chemists of the world and had them work at great length and expense to reproduce the other half of the formula. They were unsuccessful, and the corporation had to discontinue business.

About this time, Dr. Lewis' sincere interest in metaphysics, mysticism and Rosicrucian philosophy led him to make certain contacts with one called a Legate of the Rosicrucian Order. It must be said that as yet his interest was principally of a historical nature. The history of the Order, which we have mentioned before, relates how he finally went abroad and was led from one city to another, eventually receiving the initiation and the authority to establish the Order in its new cycle of activity in the United States. When he came back from Europe, he realized that if there was to be any establishment of the Order in the United States, he must of necessity devote all of his time to it. Who else would aid him, other than his wife? There was no general membership; there were no funds, no buildings. There existed nothing but himself and his authority.



He attempted to keep up his profession as advertising counselor, and devote as well long hours at night to the advent of the second cycle of AMORC in this jurisdiction. Finding this impossible, he gave up his profession and

from then on devoted all his time and his own resources to the Rosicrucian work. There was, of course, no financial aid to be had from any other source. Gradually he gathered around him a nucleus of those who were to compose the first American Supreme Council. These persons gave what time they could, what experience and knowledge they had on the subject, and most of them were loyal in their support. Some have passed on, some were tempted away later. Some remained for a while during the early days of the Order, then drifted away and even became hostile toward the Order. After many years they made contact with it again, and some came back only when it was well established to affiliate actively with it. Never once, however, from the time he received his authority, did Dr. Lewis abandon his obligations.

It became necessary, in those early days, for certain public announcements to be made from time to time about the re-establishment of the organization in the United States. One newspaper in New York City devoted a full page to an interview. The subject was new for this New World and, like everything new, met with a certain amount of ridicule, contempt, and even persecution.

There were individuals willing to associate themselves with the organization for the purpose of personally converting it, as they thought, into a commercial enterprise whereby they themselves would ultimately receive large sums of money out of it in some manner. They would conceal this motive at first. Later, when it was discovered, Dr. Lewis had to remove them from the organization. Many times they immediately became his personal enemies and left no stone unturned to vilify and slander him.

In those early days of the organization, and continuing until the time of his transition, he designed almost all of the literature of the organization, wrote all its pamphlets and booklets, did the art work, lectured in various cities throughout the United States before sympathetic and unsympathetic audiences, and conducted many of the Temple sessions at the Grand Lodge himself. He enjoyed performing many of its initiations. He personally ornamented the Temples, painted murals upon the walls, helped in the stenciling of the ceilings, adding significant symbolic figures. He participated even in the work of electrical wiring by installing complex control switches for the lighting effects.

Furthermore, practically every monograph of the Order was either written or dictated by him personally--the result of his careful study and translation of the teachings of the Order as communicated to him. At different times when his finances were such that he could not even afford a stenographer or typist, he personally composed the monographs on a typewriter, cutting the very stencils from which were mimeographed the comparatively few copies needed for the

students of the Degree or class for which they were intended. The impossibility of engaging speakers throughout the nation because of the lack of resources and his own inability to be continuously on the road, while at the same time conducting the affairs of the organization, presented a grave problem.

He realized that with the limited funds available, if AMORC was to grow and people learn of it, it must itself go to the people. The headquarters of the organization must be established in various sections of the United States for different periods of time. So, in 1918, the Supreme Grand Lodge of the Order moved from New York to San Francisco, California. There, of course, remained in New York City an active Grand Lodge under the then existing Constitution of the Order, and in it there was a considerable membership.

In San Francisco, the pioneering work began all over again. The Order and its purposes had to be introduced to people who had heard but slightly of the Rosicrucian work and yet were in need of, and searching for, what it embraced. After seven years in San Francisco, there were still great sections of the United States in need of the light the organization was unable to bring to them except by personal representation. So, certain members of the Order in Tampa, Florida, in 1925, induced him to move the Supreme Grand Lodge to Tampa for a brief stay.

This was possible because there was now established a Grand Lodge in San Francisco with a large membership which could carry on the work well established in California. The membership of that Grand Lodge was reluctant to see the Supreme Grand Lodge move to Tampa. They gave Dr. Lewis a magnificent scroll, framed in native California redwood, which was a testimonial of their love for what he had done for them. They expressed the hope that the Supreme Grand Lodge would soon reestablish itself in California. This great framed, signed and sealed scroll now hangs upon the wall of one of the offices of the Supreme Grand Lodge here in Rosicrucian Park, and may be seen by visiting members.

By this time the Order had gathered momentum. With all humility, I can say that I was instrumental in freeing the late Imperator of a number of administrative obligations. I was duly elected Supreme Secretary and Treasurer by the American Supreme Council in 1924. I had been a member, of course, for some years before. It became my duty to concern myself with improvement of membership methods, preparation of certain propaganda literature, and the interests of Lodges and Chapters. Dr. Lewis was thus able to devote himself to the greater demands made upon him for explanations regarding the teachings and his esoteric work. Circumstances in Tampa were exceedingly more difficult than had been anticipated. Unfortunately, when the

Supreme Grand Lodge moved to Tampa an unprecedented real estate boom was in effect. This made it difficult to acquire commodities and supplies, and to carry on the necessary administrative work of the Order, and yet AMORC did advance.

At this time radio broadcasting had just got under way and numerous stations were being established throughout the United States. Dr. Lewis had kept his intense interest in radio alive all these years and was acquainted with the most technical circuits and always had the most advanced type of receivers, which, as a hobby, he constructed himself. He saw the possibility of radio being used most satisfactorily to disseminate information about the Order. And so, through the generous co-operation of the membership, funds were raised for the construction of a broadcasting station.

A license was secured, and AMORC then became the largest broadcasting station in Tampa and one of the largest in the State of Florida. The station was absolutely free from commercialism. Dr. Lewis would not permit any time over the air to be sold. The organization maintained the station at its own expense. The programs were diversified, resembling to a great extent those heard today. He originated certain features, such as radio clubs, now common in various sections of the United States. If a product or a place impressed him as worthy of being brought to the attention of the public, he would have it announced over the air, but would refuse any compensation; nor would he allow the organization to accept any compensation for that purpose.

A good portion of the station's time was devoted to various educational topics not strictly related to Rosicrucian matters, as well as to good music, fun, drama, and other features of entertainment. The station was so well accepted that it was used periodically for programs by the Chamber of Commerce of the city of Tampa. At different times outstanding public officials, such as the Governor of the State, spoke over the station. This did much to attract attention to the Rosicrucians, and aroused in many minds the first question that is ultimately necessary for membership, "Who and what are the Rosicrucians?"

(To be continued)

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Summary of This Monograph

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¶ **Interest in metaphysics, mysticism and Rosicrucian philosophy led Dr. Lewis to make certain contacts with a Legate of the Rosicrucian Order.**

¶ **Finally, after initiation and authorization to establish the Order in its new cycle of activity in the United States, he realized that all of his time must be devoted to it.**

¶ **Gradually a nucleus of interested persons was gathered together to form the first American Supreme Council.**

¶ **Ridicule, contempt, and persecution were frequently Dr. Lewis' lot; yet he continued to organize and labor indefatigably to place the organization on a sound basis, using his own funds for that purpose.**

¶ **From New York City the Supreme Grand Lodge moved to San Francisco, California, and then to Tampa, Florida, where AMORC had the largest broadcasting station in Tampa and one of the largest in the State of Florida.**



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ROSICRUCIAN ORGANIZATION

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The Rosicrucian Order

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THE CONCURRENCE

This Week's Consideration of a Famous Opinion

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¶ Dr. Lewis felt that a highly developed consciousness and spiritual insight meant a corresponding acceptance of responsibility. His life exemplified this. His ability to deal with material problems effectively was enhanced by an understanding of psychic laws and principles. The words of the mystic, below, particularly apply to Dr. Lewis' concept of service.



. . . No person in this life may reach the point at which he can be excused from outward service. Even if he is given to a life of contemplation, still he cannot refrain from going out and taking an active part in life. Even as a person who has nothing at all may still be generous for his will to give, another may have great wealth and not be generous because he gives nothing; so no man may have virtues without using them as time and occasion require. Thus, those who are given to the life of contemplation and avoid activities deceive themselves and are on the wrong track. I say that the contemplative person should indeed avoid even the thought of deeds to be done during the period of his contemplation but afterwards he should get busy, for no one can or should engage in contemplation all the time, for active life is to be a respite from contemplation.

—MEISTER ECKHART, 1260(?)-1327(?)

To the Members of the Esoteric Hierarchy, Greetings!

All during the time the Supreme Grand Lodge was located in Tampa, Florida—approximately two years—the membership in California was continually asking for the return of the Supreme Grand Lodge to California. As the promise had been to remain in Tampa not more than two years, and since the real estate boom made it extremely difficult for an organization such as the Rosicrucian Order to carry on certain activities there, the Supreme Grand Lodge in November, 1927, returned to California after a farewell program over its broadcasting station given by prominent city officials.

AMORC at this time located in San Jose, California, instead of San Francisco, its original location. It had now grown to large proportions and needed so much space for its buildings that a city like San Francisco, with its high property values, would have made it too expensive for the Order to have the grounds it desired. San Jose, being but fifty miles south of San Francisco on the main coastal highway, adjacent to all the supply houses in San Francisco, and having more economical property values, was therefore selected as the site. New buildings of a permanent nature and Oriental design were then constructed for the Order in San Jose.

The former Imperator was the designer of these new constructions; not only did he draw the elevations of the buildings but also often drew to scale the structural plans from which the contractors worked. It was now realized that the organization had reached such proportions —and had the means of reaching its membership without moving its actual quarters again—that San Jose should be made the permanent headquarters of the Rosicrucian Order, AMORC, for North and South America. Permanent, of course, contingent upon any unforeseen event. Today it would be almost a physical impossibility to move the Supreme and Grand Lodges because of the tremendous extent of the organization, its great number of buildings, equipment, supplies, and the interruption it would mean in facilities to the members.

From this you can see that the former Imperator was always the guiding genius behind the organization. He was truly a "genius" in that he had mastery of a number of talents, any one of which would have made an ordinary man outstanding. His oratory was impressive, his ability to present the most difficult or technical subject in language easily grasped by the layman was recognized not only by Rosicrucians, but also by so-called hard-headed business and professional people.

In proof of this, he was asked frequently on his journeys to various cities to speak before advertising clubs, associations of science, civic clubs such as the Kiwanis and the Chamber of Commerce, Merchants' Associations, and before university groups and classes. His paintings, both oil and water color, attracted

considerable attention and were often publicly exhibited. He took immense pleasure in personally designing the covers of the Rosicrucian Digest. The original paintings of these covers hang upon the walls of the offices of the Grand Lodge.

He was very mechanically inclined, and could sketch out and execute a complicated device that often puzzled and was beyond the ability of men who had special training and devoted themselves entirely to mechanics. Early in 1918 and 1919 he built a small color organ for purely experimental purposes. Later, however, in the year 1932 he constructed a large color organ suitable to be placed in the Francis Bacon Auditorium with a screen about 9' x 12', large enough to be witnessed by good-sized audiences. The general public was invited to see this demonstration of the harmony between color and sound. He named this color organ the Luxatone.

When one played upon the keyboard, producing a combination of harmonious notes, there simultaneously played across the face of the satin screen, which hung in folds, a magnificent geometrical and harmonious pattern of colors. In other words, he had brought through this device the diatonic scale of sound relationship with the light spectrum, or, we might say, the scale of color. Each note of the organ was electrically so wired and arranged that when played it acted as a switch to produce, through electrical means, a color which corresponded with the sound.

Thus, he had related sound to color. When, for instance, a discord was produced on the organ, it likewise produced a clash of colors unpleasant to the sight. Therefore, just as various musical numbers or compositions would produce emotional effects through sounds to the ear, as one looked upon the screen the beautiful color combinations and geometrical designs—a result of the composition being played—would produce visually the same emotional effect. Stimulating music would produce stimulating colors and designs. Peaceful music would produce tranquil color combinations and forms upon the screen.

Color organs had been constructed on a smaller scale in past decades by others, but this was the largest and most successful that had ever been produced until that time. Since the construction of the Luxatone there have been a number of other color organs, some of which were actually similar in result, and some nearly so, which have been commercially exhibited at World Fairs. Several thousand persons from this section of the State of California came on numerous days to witness these Luxatone concerts. The construction of such an apparatus required an excellent knowledge of physics and an unusual ability in mechanical construction as well.

When later the Rose-Croix University was established and had installed in its Science Building physics, chemistry, light

and color laboratories, it was Dr. Lewis' particular pleasure to demonstrate at different times Rosicrucian principles in sound and in light. This taxed his strength and it was finally necessary to insist that he cease for his own welfare. He designed and constructed numerous instruments by which the students could visually note the effect of different kinds of vibrations, since these play such an important part in our Rosicrucian teachings.

On one of his journeys abroad, Dr. Lewis became intensely interested in some of the European planetariums. Here he discovered devices for mechanically reproducing in a domed building the stars and movements of the planets for the study of astronomy. He became determined that AMORC should have such a planetarium. It would be another cultural addition to the work of the Order through which the general public as well as the members might benefit by learning more of the laws of nature in a practical study of the heavens. In a planetarium one can witness in one hour's time demonstrations of astronomical phenomena that would take centuries actually to observe through giant telescopes. One can, through a planetarium, for example, see the heavens and the positions of the stars and planets as they were centuries past, and as they are today, by a simple operation of a complex and ingenious apparatus.

In America, at that time, there were but four planetariums. Their equipment was exceedingly costly, the projector alone costing a quarter of a million dollars. It was built only in Germany. No apparatus had ever been constructed in America to duplicate the German apparatus. The late Imperator knew the price was prohibitive but he was equally certain that a device could be made in America that would serve the same purpose and be even more efficient in many ways. He spent nearly one year's time in research, not only in a study of general astronomical principles but working at night with certain others on the staff, testing principles of optics, determining the right kind of lens to be used to produce the illusions of the stars and the planets.

When he had overcome these problems, there was another—a difficult mechanical one of having his instrument turn at just the right precision to keep the planets moving at their respective speeds, and the sun and the moon in their proper relationships to the other bodies. After much experimentation and the building of numerous models, he finally produced an apparatus that resulted in a fifth planetarium in the United States—the first one built in this country. Furthermore, the AMORC planetarium was the only one constructed in the United States in a city of less than one million population. All this again brought admiration from the thousands who visited it. It showed that the Rosicrucian organization was capable of converting into practical realities its teachings and principles. It also revealed the diversified talents of the former Imperator.

As a man and as the chief officer of the Rosicrucian Order, Dr. Lewis disdained hypocrisy. He was consistent with the ancient Rosicrucian laws published in the works of the Master Michael Maier, especially the law that Rosicrucians shall adopt the customs of the land in which they reside. In his dress, his manner, his outward appearance, no one ever suspected him to be the mystic that he was. He did not resort to affectation, inopportunely wear ritualistic robes, symbols or pretentious jewelry of a Rosicrucian nature. His principle seemed to be, "by their works you shall know them." He did not ask or expect homage to be paid him on the grounds of the Order. He felt that a good Rosicrucian is one who can be spiritually inclined, who can have a knowledge and mastery of psychic laws and principles, who can attune himself when the occasion requires for inspiration and guidance from the Cosmic, and still be sensible and rational in the material world dealing with material problems.

This duality of his nature was very evident to those who knew him well. A person hearing him discourse in the Temple on Cosmic principles and laws could not imagine him as an executive dealing with advertising or administrative affairs. Yet he was admired by businessmen for his business acumen. Leaders of corporations and big businesses from all over the world wrote to him and called upon him for counsel and business advice, because of his keen insight and reasoning.

He looked almost with contempt upon those individuals who professed to be so spiritually inclined, so highly developed, that they excused their blunders and failures in business and in the material world as being matters beneath their highly evolved consciousness. He insisted that a highly developed consciousness and a spiritual insight should make it possible for a man to become a success here and now on this physical plane, for that is one of the objects of Rosicrucian teaching although <u>not</u> the principal one.

(To be continued)

May Peace Profound abide with each of you.

Fraternally,

YOUR CLASS MASTER

Summary of This Monograph

▽ ▽ ▽

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¶ In November, 1927, the Supreme Grand Lodge of AMORC returned to California locating permanently in San Jose.

¶ The former Imperator was always the guiding genius behind the organization. He designed and drew to scale the structures from which the contractors worked; spoke before public gatherings; designed and painted covers for the *Rosicrucian Digest*, constructed various mechanical devices for the Order's use, including production of an apparatus that resulted in a fifth planetarium in the United States, the first one built in this country.

¶ Dr. Lewis felt that a good Rosicrucian is one who can have knowledge and mastery of psychic laws and principles and still be sensible and rational in dealing with material problems.

¶ A highly developed consciousness and a spiritual insight should make it possible for a man to become a success here and now on this physical plane.



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THE CONCURRENCE

This Week's Consideration of a Famous Opinion

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¶ The singleness of mind, enthusiasm, and tireless devotion of Dr. Lewis in establishing this jurisdiction of the Rosicrucian Order in its present cycle of activity and modernizing and perpetuating the teachings never fail to elicit the awe and admiration of those who have been privileged to benefit by his efforts. In this connection, we are reminded of an excerpt from a sermon of the 14th-century divine, Doctor John Tauler.



God does not seek His own; all His works are done voluntarily and in singleness of purpose; He does them for very love. So likewise is it with the man who is united with God: his works also are done voluntarily and in singleness of mind, and he does them for love without any wherefore—that is, without any regard to himself—to the glory of God only, and seeketh not his own in them; and God works them through him.

—DOCTOR JOHN TAULER, 1300(?)-1361

To the Members of the Esoteric Hierarchy, Greetings!

A common accusation by enemies of an individual who has access to sums of money is that he is converting the funds to his own use or at least misusing them. Such an accusation was made many times against Dr. Lewis. Actually, such would have been impossible for numerous reasons. First, the funds of the organization were in banks in the name of the corporation. As President of the corporation, naturally, he could draw upon such funds, but the Constitution of the Order definitely stated for what purpose such funds were to be used. Second, the books of the corporation were audited by federal and public accountants and were available to committees of members during conventions for examination. Any unconstitutional use of the funds would have been quite apparent.

In almost every action brought against the AMORC, this one point was always the one on which the greatest emphasis was placed; yet never was there the slightest evidence of misuse. In one case, a federal judge commented that the former Imperator as an individual had scarcely taken care of his own interests properly; that he had not accepted a salary in proportion to the responsibilities of the organization; that his turning over manuscripts and books he had written to the Order for a nominal sum instead of a royalty was most unusual. It was unusual. Dr. Lewis did not want to profit personally from his writings. He wanted the Rosicrucian organization to use the funds from the sale of such books to carry on activities from which there was no revenue.

In the early days of AMORC, the Imperator received no salary. There were no funds for it, for there was no income. In fact, Dr. Lewis placed his own funds in the organization. At one time, an individual connected with the organization betrayed him, and almost all the funds raised for purchase of a printing press disappeared. Somehow the necessary printing press was secured and the work carried on. When the bonds fell due, Dr. Lewis himself had to meet the obligation of some eight or ten thousand dollars.

In later years, he did receive a regular salary, but never one commensurate with the duties and responsibilities of his office. Personally, he showed little concern for money. Practically all his money, aside from the needs of his family, was expended immediately for books, of which he gave great numbers to the organization. He built up a very large personal library of rare and important works obtained in various parts of the world, which he allowed the Editorial Department of AMORC to use for years. He mentioned this library in his Last Will and Testament, published in the September 1939 issue of the Rosicrucian Digest.

When constructing scientific apparatus for the organization, Dr. Lewis purchased numerous parts and appliances from his own funds, never thinking to ask for reimbursement.

He was not compensated for the many cover designs made for the Rosicrucian Digest, whereas an outside artist would have charged AMORC several hundred dollars. He even paid for the canvas and oil paints with his own funds. On different journeys into foreign countries, he purchased with his own money for the Rosicrucian Museum antiquities amounting to hundreds of dollars and gave them to the organization without thought of compensation.

Shortly after his transition, it was discovered that the large electric Hammond organ in Francis Bacon Auditorium in Rosicrucian Park, which everyone, even staff officers, presumed was the property of the Order, was in fact a personal purchase by the former Imperator. His mystical mind placed money in the category for which it is intended—merely as a means of acquiring those things which cannot be obtained otherwise. Money itself had no value to him. He never attempted to build up a personal fortune and because of his expenditures and contributions to charity and welfare never could have done so.

As the chief executive of AMORC, he was constantly solicited for donations, for many organizations and societies were not aware of our Constitutional rules and regulations. Often they were worthy enterprises, yet the Constitution and Statutes of AMORC stated that the funds of the Order could be used only for purposes in some manner directly of benefit to the Order. Rather than refuse these individuals, Dr. Lewis would draw his personal checks in sizable amounts for community welfare work and for welfare work in other cities and states.

He was a humanitarian in every sense. He took part in public and patriotic enterprises and in good citizenship activities. He wrote numerous articles in AMORC's publications and in other periodicals about good citizenship which, together with other activities, won him recognition by the United States Flag Association of which Franklin D. Roosevelt was President General.

This association awarded him a cross of honor for his distinguished service and contribution to Americanism. He was the second person to receive such an honor, the first having been conferred upon Charles Augustus Lindbergh. This medal and award sent from Washington, D.C., to a judge of San Jose was presented on the platform of the Francis Bacon Auditorium in Rosicrucian Park during one of the AMORC conventions.

Because of his philosophical treatises and writings, Dr. Lewis was honored with many academic degrees from foreign universities, both of Europe and the Orient—degrees which he did not solicit, did not expect—and he was a member of numerous educational societies and organizations such as the American Museum of Natural History, the Smithsonian Institution, and others.

Because of his highly developed spiritual and psychic nature, he was exceedingly sensitive to conditions and circumstances which would not ordinarily agitate or annoy other persons. When he was enthusiastic, his enthusiasm was ebullient, and with his indomitable will he drove to the final end and realized his idea. He would permit nothing to stand in his way if the end was right. He could neither be intimidated nor dissuaded in carrying out a right cause. He was exceptionally democratic, so much so that some persons felt that his overdemocracy affected the dignity of his office.

At times, he would be in conference with eminent scientists, discussing philosophical or scientific topics, and a few minutes later he would be chatting informally with a driver of a truck delivering supplies to Rosicrucian Park. He was a lover of humanity, not a lover of status or station in life. He never attacked an organization, a movement, a society, or an individual. He would comment upon their conduct if he thought they were wrong but would make no effort to influence them.

On the other hand, he was militant in defense of right. If AMORC or its principles were attacked, he would not compromise; no matter at what cost, he would fight to the very end for what was right. He considered it weakness in an individual not to exercise his own power and ability in standing for and defending the right. After being victorious, as he was in many such conflicts, he would immediately cast the incident out of his mind and forget the personalities involved. He never harbored malice. No matter what an individual said about him or did to him, when it was no longer necessary for him to act in his own defense, he would forget the incident entirely and not take advantage of opportunities for vengeance.

He was exceedingly trusting, so much so that sometimes it was a disadvantage to him. He would place confidence in individuals, often saying, "This person is not sincere, yet he has given no actual indication of an inconsistency in his word; so just let the matter rest." Not until the individual actually did something damaging to the organization or himself would Dr. Lewis take a position of defense. This, naturally, gave his enemies an opportunity to work against him behind his back while they appeared openly friendly and faithful.

As a father, he was understanding. He had the confidence and devotion of his children. From the viewpoint of some parents, he may have seemed too liberal, allowing his children too many privileges. It was his object to allow them freedom to acquire experience, one of the greatest teachers. Yet, for all that, he cautioned them and gave them advice which prevented them from walking into dangerous pitfalls. He received in return more than the usual filial respect and admiration of his children because they could turn to him for information and counsel not to be gained elsewhere.

To some, it seemed strange that he did not attempt to encourage his children to join the Rosicrucian Order, although they eventually became members.

I now presume to speak briefly about myself because the following relates to this characteristic in my father's nature. Until I was seventeen, I had not the slightest interest in subjects dealing with metaphysics and occultism, nor was I very spiritually inclined. I was not concerned with the nature of my own inner self nor even with what the term meant.

Further, I had never had any experience of a nature to arouse interest in spiritual phenomena or cosmic principles. Naturally, I knew of the activities of my father. I had visited the reception rooms of different Grand Lodges; I knew various officers. Aside from that, I knew little of the organization, nor was I very much interested in it.

I do not recall my father at any time attempting to stimulate my interest or instruct me in the subject, even though officers and members urged him to interest me in Rosicrucian philosophy. Many seemed surprised that as his son I should not, to some degree at least, have the same feeling, the same sensitivity, for the study that he had. He would listen intently to the advice of others regarding my interest in AMORC. He would smile and thank them; but he would let the matter rest there. He did not discuss the Order with me.

(To be continued)

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Fraternally,

YOUR CLASS MASTER

Summary of This Monograph

▽ ▽ ▽

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¶ **The Constitution of the Order definitely states for what purpose funds may be used.**

¶ **Since AMORC's books are audited by federal and public accountants and are also available for examination by committees of members during conventions, any unconstitutional use of funds would be quite apparent.**

¶ **Dr. Lewis did receive a regular salary in later years but never one commensurate with the duties and responsibilities of his office; nor did he receive reimbursement for many purchases made for AMORC.**

¶ **A humanitarian in every sense, he was awarded a cross of honor for his distinguished service and contribution to Americanism—the second person to receive this honor, the first having been Charles Augustus Lindbergh.**

¶ **Dr. Lewis was militant in defense of right, yet forgiving of injury. He had a trusting nature and believed no wrong about others without proof. He was an understanding father.**



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The Ancient and Mystical Order

Rosæ Crucis

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THE CONCURRENCE

This Week's Consideration of a Famous Opinion

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¶ Dr. Lewis' days, busy in the extreme and very long, were interspersed at regular intervals with brief withdrawals into the silence of his being. Always he emerged refreshed and inspired. Those sacred moments of attunement were not for himself alone, for daily in contact periods with the Celestial Sanctum he sought to assist others.

Remaining there in the silence as long as may be, then out of that state will inevitably spring a wave of conscious Feeling—of joy, courage, love, expansion, or whatever it may be -a feeling not foreign or fabricated or ephemeral, but deeply rooted and expressive of our real life. Then holding on to that root-idea, that feeling, that emotion, that desire, whatever it may be, confident in its organic rightness and constructive power -holding steadily to it for a time—perfectly naturally and inevitably out of it will flow certain forms of thought. The feeling will take shape, it will clothe itself in images of things actual; and already the process will have begun by which those things will be created or realised in the world . . . .

—EDWARD CARPENTER, 1844-1929

To the Members of the Esoteric Hierarchy, Greetings!

There came a time, however, when my indifference toward the Order and its purposes gave way to a vital interest. The transition took place suddenly. A change in my mental outlook, my view of life, my habits occurred almost within thirty days' time. I can trace it to one subject in which I was interested at the time, although it did not have any particular connection with Rosicrucian principles. It merely seemed to be the springboard that precipitated me into the work of the Order. I was interested in oceanography and was fascinated by reports on the great deeps of the oceans and seas of the world.

Something in that intrigued me—the thought of miles of depth below the surface of the water, the inky blackness, the tremendous pressures not known at the surface, the intense cold. My imagination was aroused. I wondered if there was any kind of life in those deeps; I wondered what the ocean floor was like, and whether it had ever been exposed to the light of day. I thought of the great areas of the earth beneath water that man had never trod upon, might never see. My mind went on and on along these lines. Here was a mystery element, a mystery greater than any fiction I had ever read.

Certain questions came to mind that I could not answer. I asked my father and his answers came quickly. They were so thorough, so satisfying, that I marveled that this could be when I had made such a thorough yet unsuccessful search elsewhere. I challenged him with the statement, "How do you know these things? Where did you get such information? I realize it is true." He replied simply, "From the Rosicrucian teachings. It is one of the things the Rosicrucians know and prove and have known for some time."

His laconic reply, the casualness of it, the suggestion that in Rosicrucian sources of information there was a world of equally fascinating facts, astounded me. I said to myself, "These are Rosicrucian teachings? What have I been missing?" I plied him with questions, but he was not very informative. In fact, he seemed to try to throw me off rather than lead me on. I insisted that I wanted to become a member, wanted to study and know these things. He said, "Merely because you want information on one subject? Rosicrucian study embraces a number of subjects. What will you do when you find you must study a number of things in which you now have no interest?"

I was determined, however. I was past eighteen years of age and according to custom could by special dispensation of the Imperator be admitted to membership before the legal age. Such permission had been granted to others; now I insisted it be granted to me. It was, and I forthwith became a member of what was then the California Grand Lodge in San Francisco, California.

Only a voluminous book could hope to do justice to the

life of the former Imperator, H. Spencer Lewis. The brief biographies which he permitted to be published were far too sketchy to do him credit. You of the highest Degree of the Order should know more of him as a Modern Mystic. It is for this reason that I have given you the highlights of his life and character, as I, his son, know them.

Before I conclude this account, I want to record something particularly characteristic and significant. Certain of his duties such as contact periods with the Celestial Sanctum and periods for giving treatments to various members had to be performed regularly, year in and year out. Through the years, he faithfully set aside ten or fifteen minutes when, apparently half asleep, chin resting upon his chest, feet apart, arms and hands relaxed, he would sit quietly. When finished, he would take a deep breath and retire, or continue with other work. He would do this at times in his office. It never became a monotonous routine. It never came to lose any of its sacredness or importance to him. Each period of contact, of meditation, was as important to him as it must have been the first time he learned how to enter such a state and use the laws involved.

After his transition, it became my duty as his successor personally to open his private archives in accordance with the responsibilities of my new office. In one of these, the chest he mentioned in his Last Will and Testament, I came upon numerous manuscripts of which even I had no previous knowledge. These manuscripts, some handwritten, were decades old. I also found photographic reproductions of centuries-old Rosicrucian books, the originals of which are in vaults in the large bibliothecae of Europe and are not generally even known to exist. These works were in Latin, Greek, archaic English and German, many of them containing discourses on the Rosicrucian teachings in veiled phraseology after the custom of the time of their issuance.

In our vault at Rosicrucian Park, we have many original R + C works by the old masters, still intact in their yellowing leather bindings, their pages tattered but readable. This discovery revealed books of which Rosicrucian histories make mention but consider lost. In addition, there were numerous photostatic copies of title pages of rare Rosicrucian works. The former Imperator had engaged an antiquarian to work in conjunction with representatives of foreign jurisdictions of our Order of AMORC to recover these original works.

When they happened to be in the possession of private interests or public libraries abroad, they were photographed in their entirety and the reproductions placed in our archives. As they were procured, I examined them with the former Imperator; consequently I was under the impression that all we had of these rare works were those of which I knew. These discoveries in the chest, however, indicated that many had been acquired previously through confidential channels of which no one but the Imperator was aware.

The authors included such venerable Rosicrucian masters as Raymond Lully, Michael Maier, Jacob Boehme, John Heydon, Robert Fludd, Francis Bacon, and John Valentine Andrea. Each time I look upon these works, there surges within me a great pride. I realize the honor conferred upon me of being associated with this age-old and glorious fraternity in this our twentieth century.

It likewise became my duty as the newly chosen Imperator and administrator of my father's estate to assist in putting his personal affairs in order. In one corner of his sanctum-study was a small hand-made desk at which he worked many nights of the week. It contained many communications from Grand Masters and Grand Secretaries of the European Lodges, as well as brief memos for the furtherance of Rosicrucian activity in this jurisdiction. Some of these I have carefully preserved because from these notes have come the well-established functions of our Order. I was conscientious in my task and read each scrap of paper carefully even though some gave no indication of any value.

Several hours passed, and I welcomed the completion of my task. All the drawers and compartments of the desk had been emptied of everything of importance; at least so I thought. Then I reached into the recesses of one of the compartments and felt something more. I was only able to touch it with the tips of my fingers. After extending my arm until even my shoulder was partially in the compartment, I managed to get hold of it and bring it out. It was a manuscript of many pages, rolled into a scroll. It was bound in a heavy paper in the manner of a legal document. Since the outer covering was extremely soiled and dusty, it evidently had been in its former location for a considerable time.

It had been rolled for so long that I had to place weights upon the top and bottom to prevent its springing back. The text was typewritten except for marginal changes in ink and penciled footnotes. I turned to the last page and saw the signature, H. Spencer Lewis. I then settled down to read, page by page, paragraph by paragraph. I experienced at first a sense of depression, perhaps the greatest sadness of my life. As I continued, this sadness changed to an all-consuming compassion, a desire to help all in need of hope and aspiration. I thought, as I read on, of the revelations of the early Christian disciples which became the basis for so much of our present-day accepted Christian Bible.

I felt—in fact, I knew—that the words were causing me to have an initiation, an experience that I could not objectively comprehend but psychically felt. I was fully aware objectively, of course, of where I was and what I was doing, but inwardly a transition of emotions was taking place. Never before in my life was I so conscious simultaneously of two distinct states of being as at that time. I must not say more of my experience, for I wish

you to have your own when you come to read this manuscript.

This document was written by the former Imperator several decades ago. At that time it was disclosed to a select few who had attained the highest Degrees of the AMORC. I feel that you of the Esoteric Hierarchy should likewise be permitted to read it. I am certain it will bring about for you as it did for me that communion and inner attunement with the Cosmic that will not only exalt you but for days will regenerate every cell of the matrix of your being.

This document in its entirety, with necessary explanatory footnotes, will be reproduced in appropriate form and sent to you, one part at a time. You are asked to relive the thoughts and experiences it conveys until you actualize the realities expressed in its words. I, personally, will send the parts to you. I will seal the envelope myself with the seal of my office as Imperator. There may be a delay of two weeks from the receipt of this monograph until Part One of the above-mentioned reproduced manuscript reaches you.

It is, perhaps, needless to say that you are not to divulge to anyone that you have been chosen to receive this, perhaps the most valuable of all manuscripts ever prepared by Dr. H. Spencer Lewis, founder of the AMORC for its second cycle in the Americas.

May Peace Profound abide with each of you.

Sincerely and fraternally,

YOUR CLASS MASTER

Summary of This Monograph

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¶ **At just past eighteen years of age, a sudden change in his mental outlook brought our present Imperator into the Order by special dispensation.**

¶ **Contact periods with the Celestial Sanctum and for giving treatments to members never became monotonous routine to Dr. Lewis.**

¶ **Dr. Lewis had engaged an antiquarian to work in conjunction with representatives of foreign jurisdictions of AMORC to recover original R + C works by old masters.**

¶ **After Dr. Lewis' transition, our present Imperator discovered in the chest mentioned in the former Imperator's Last Will and Testament numerous manuscripts in Latin, Greek, archaic English and German, and many photographic reproductions of books otherwise unobtainable.**

¶ **Also discovered was a manuscript rolled into a scroll, written by Dr. Lewis several decades ago. This document in its entirety, with necessary, explanatory footnotes, will be sent to Twelfth Degree members, one part at a time. Its contents are to be kept absolutely confidential.**



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THE CONCURRENCE

This Week's Consideration of a Famous Opinion

▽ ▽ ▽



¶ Relative truths, changing and evolving for us as our spiritual natures unfold, are of necessity the means by which we gradually approach knowledge of the Absolute. Despite the orthodoxy of terminology, the following lines express this viewpoint well.



Whatever view of reality deepens our sense of the tremendous issues of life in the world wherein we move, is for us *nearer the truth than any view which diminishes that sense. . . .*

. . . The world as it is, is the world as God *sees it, not as we see it. Our vision is distorted, not so much by the limitations of finitude, as by sin and ignorance. The more we can raise ourselves in the scale of being, the more will our ideas about* God *and the world correspond to the reality.*

—WILLIAM RALPH INGE, D.D., 1860-1954

To the Members of the Esoteric Hierarchy, Greetings!

We are often reminded in philosophical writings that truth is relative. We know that what was once accepted and proclaimed in centuries past as truth has been discarded to a great extent in modern times. Opinions change as the result of greater experience. A more courageous and profound inquiry into things of our existence has shown that much of yesterday's truth consisted of error. If truth is relative and depends upon intellectual development and an expanding mental vision, why do we accept any of it as being true? Why is every thought not cast aside or at least viewed with skepticism unless mathematically demonstrable? We could do this; but if we did, we would limit our lives to the breadth of our intellectual capacity and intuitive understanding. That which we could not grasp with our reason or intellectually perceive, we would be forced to reject.

This would be satisfactory if our existence consisted wholly of our perceptions—that is, the things our physical senses discern and our objective minds accept. We are, however, also a product of our sentiments, the inclinations we have, our emotional and psychic experiences. These, too, must be taken into consideration. Why, for example, is a thing beautiful to us? We can't find any mathematical equation to determine whether or not it is beautiful. Things we feel to be beautiful may not in their form have even geometric proportions or symmetry.

We often speak of the wild and rugged beauty of nature. We imply by this that there is no uniformity and order of the things; yet the whole impresses us with the idea that it is beautiful. Further, we cannot prove that anything in the world is absolutely good or bad. The thing or condition we term <u>good</u> can, under certain circumstances, likewise be bad or evil in the sense that we think of a thing as being evil. Nevertheless, these notions of ours—beauty, good, evil, and others—though strictly not demonstrable in a scientific sense, do govern our living and constitute a part of our lives.

These inner notions, or the things we relate to them, are consequently accepted as truths until proved to be errors. They are, however, <u>relative truths</u>. As fast as we reject some, others take their place. The more we think, the more active we are mentally, the greater the number of these relative truths we acquire. An <u>absolute truth</u>, on the other hand, is not only one that is demonstrable, but one that is not dependent upon man's interpretation and translation of other things for its existence. An absolute truth is, as the term implies, a state of being which would persist whether man himself existed or not. It is as absolute, at least, as man himself. Man may not be as he thinks he is, but at least he <u>is</u>, and the same applies to absolute truth. An example of an absolute truth is that being <u>is</u>; something exists as a state, condition, energy, or

influence in or around us which causes us to form all of our conceptions of everything else.

Some absolute truths can be intellectually demonstrated and some cannot. Absolute truths not yet possible of analysis by the physical sciences are known to us intuitively. We mean that we experience their existence subjectively as definitely or even more definitely than something we feel or see objectively; yet we cannot by any scientific process prove their existence to the objective consciousness. For example, every normally conscious human being intuitively knows that there exists a binding force in the universe, which is either mind, law, order, a substance, or energy. This force causes all things to have a common relationship or influence upon each other. Even the atheist and the extreme deist are in accord so far as this intuitive sensing of absolute truth is concerned. They differ only as to its definition. The definition, therefore, which is the result of their interpretation of the intuitive absolute truth, becomes the transient and often erroneous relative truth.

To summarize, absolute truths are the actualities of the Cosmic, which we perceive intuitively with satisfactory conviction and which we can sometimes objectively demonstrate. Relative truths are acquired by the process of analyzing things we know in order to find in them some element that will conform to those absolute truths we vaguely or incompletely sense and try to express.

As a school of philosophy which teaches man to use his heritage of divine powers and talents for the betterment of his kind and for the enjoyment of his earthly existence, the Rosicrucian Order expounds both absolute and relative truths. Through the personal development of its members, more and more of the absolute—the Cosmic—becomes appreciable to them. They are taught the method by which this intuitive discernment of absolute truth can be attained. These then—the method and the experience—are absolute truths. In endeavoring to show the place these absolute truths occupy in the scheme of man's existence on this plane, relative truths had to be developed. These relative truths consisted of those statements which could neither be doubted at the time nor refuted by members of the Order or anyone else. Time has caused a change in some of these relative truths, but never in the absolute truths which are of the utmost importance and which the Order has expounded for centuries.

In the early days of the Order, in antiquity, certain selected disciples—Masters who had attained to a number of absolute truths—were dispatched to various lands to spread their knowledge to humble neophytes, seekers for the truths of life, light, and love. Nuclei of these fratres and sorores of the Rosicrucian Order often grew into powerful and influential fraternities and Orders. Because of local restrictions and hostility toward schools of mysticism, they often were known by uninformative names.

Their association with the Rosicrucian Order could always be ascertained by certain of their symbols and their higher degree rituals and oaths. Frequently, the neophytes in these various Orders, however, did not know that the Orders or fraternities with which they were affiliated were part of the Rosicrucian brotherhood. Often they did not learn this fact until they had been tried and tested and had attained the higher degrees of their respective Orders. The teachings and systems of instruction developed in these schools were at times quite different although not in conflict. Their teachings were the relative truths of the Rosicrucian Order.

As time went by, the Supreme Councils of the Rosicrucian Order took from these affiliated bodies those relative truths most easily understood and most useful in helping the neophyte to attain the necessary absolute truths. Sometimes the relative truths of one affiliated school were dropped and those of another chosen, always with the desire to advance knowledge and better mankind. Though these truths were always taken from those Orders related to the main body of the Rosicrucians, this selection made of Rosicrucian teaching an eclectic philosophy. An eclectic philosophy is always progressive. It indicates a preference for constructive change, rather than a continuing conformity to oftentimes stagnant traditions. It is advisable that you of the Esoteric Hierarchy of AMORC consider the history and teachings of some of these affiliated contributing schools and Orders.

We shall, therefore, begin with the mystery and history of the Knights of the Temple. Some of the sources from which the following information was obtained are profane; that is, they may be obtained in large research libraries or in reference works not too difficult to secure. These references will be duly quoted or mentioned. Most of this exceptional, interesting material, however, was acquired from European and Oriental archives of the Order by the former Imperator, Dr. H. Spencer Lewis, during his extensive world travels.

The history of the Knights of the Temple, or Milites Templi, as they were called, begins in the years of the First Crusade. In all, there were nine Crusades, lasting from 1096 to 1272. They mark a very chaotic and exciting epoch in the advancement of civilization in Europe. Together with the Reformation and the French Revolution, they constitute, so historians tell us, the three most significant periods of human development.

In 1095, Pope Urban II aroused all Christendom to the threat offered to the Byzantine Empire by the Seljukian Turks. At the Council of Clermont, Pope Urban pleaded eloquently for the recovery of the Holy Land, especially Jerusalem, from the hands of Islam. He exhorted the whole of Christendom to join in a holy war against the infidels. He appealed to various instincts—religious, the joy of battle, and personal aggrandizement.

Many of the nobles came forth to vow their willingness to participate. Crosses of cloth were issued to symbolize the nature of the engagement and, from the cross, these knights took their name—Crusaders. The expedition was for those of noble birth and was planned for three years. The enthusiasm for the enterprise expanded, however, far beyond the ranks of the nobility and created an almost fanatical frenzy of excitement. Impatience swept all order and planning aside and, before the appointed time, hordes of men, women, and children banded together under the leadership of Peter the Hermit, Walter the Penniless, and others and set out as a dangerous and undisciplined mass to pillage their way across Europe to the Holy Land.

By 1097, the organized nobles, led by Count Raymond IV of Toulouse, Godfrey of Bouillon, Bohemond, and Tancred, were in Palestine and in 1099 had taken Jerusalem, which was declared a kingdom. Because of the hapless state of unprotected pilgrims, Hugues de Payens and Geoffrey de Saint Aldemar, together with six other Knights, banded together as Knights of Christ to offer a measure of protection. These Knights were quartered in the area of King Solomon's Temple and so became known as Milites Templi or Templars. It is this Order which we shall want to trace in more detail in following monographs.

May Peace Profound abide with each of you.

Fraternally,

YOUR CLASS MASTER

Summary of This Monograph

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Below is a summary of the important principles of this monograph. It contains the essential statements which you should not forget. After you have carefully read the complete monograph, try to recall as many as you can of the important points you read. Then read this summary and see if you have forgotten any. Also refer to this summary during the ensuing week to refresh your memory.

¶ An *absolute truth* is a state of being which would persist whether man existed or not. Some absolute truths can be intellectually demonstrated and some cannot and are known to us intuitively.

¶ In endeavoring to show the place these absolute truths occupy in the scheme of man's existence on this plane, relative truths had to be developed. They are accepted as truths until proved to be errors. As fast as we reject some, others take their place.

¶ In antiquity, selected disciples were dispatched to various lands to spread their knowledge, nuclei of these fratres and sorores growing into powerful and influential fraternities and Orders. Their teachings were the relative truths of the Rosicrucian Order.

¶ The nine Crusades, lasting from 1096 to 1272, mark a chaotic and exciting epoch in the advancement of civilization in Europe, ranking with the Reformation and the French Revolution as a significant period of human development. By 1097, the organized nobles were in Palestine and by 1099 had taken Jerusalem, declaring it a kingdom.

¶ In considering the history and teachings of some of these affiliated contributing schools and Orders, we shall consider first the Knights of the Temple, or *Milites Templi*, whose history began in the years of the First Crusade. Hugues de Payens and Geoffrey de Saint Aldemar with six other Knights banded together to protect pilgrims. They were known as Templars because they were quartered in the area of King Solomon's Temple.



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THE CONCURRENCE

This Week's Consideration of a Famous Opinion

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¶ In Europe, the effects of the Crusades in general and the influence of the Knights Templars in particular were widespread. This period of some two hundred years brought an advance in science, art, and literature, adding to Western culture refinements of Greek and Saracenic civilizations.



. . . In reading the accounts of these various crusades we are constantly reminded that in nearly every successful battle the conduct of the brave and gallant Knights Templars insured a complete victory.

The great reputation which they gained caused a constant increase of their numbers from the very best elements of the higher classes in Europe—and a constant increase of lands and monasteries and other estates. The political and social improvement of the nations of Europe followed. They tended to break up the feudal system, and the great barons were compelled to sell their extensive estates, in order to get the means of paying for the equipments of their armies; and their estates were divided up among the people generally. Popular freedom was given to towns and cities, with political privileges, in return for contributions of money to pay for troops and equipments. Commerce was encouraged by the demands for so many ships to transport such immense amounts of supplies and men—and every branch of trade was greatly stimulated and increased to furnish arms, equipments, and food supplies. Knowledge was diffused among the people, who formerly were almost as ignorant of the outer world as their domestic animals.

—WILLIAM R. SINGLETON, 33°, in *The History of Freemasonry*

To the Members of the Esoteric Hierarchy, Greetings!

Peter Heylin, in his Cosmography of the World (1660), says that among "the chief Orders of Knighthood in the Kingdom of Jerusalem, after the recovery from the power of the Turks, was the Knights of the Temple, or the Templars, instituted by Hugh of Pagennes, Anno [1118]. . . . Their ensign was a red cross. . . . These Knights had in all provinces of Europe their subordinate Governors, in which they possessed no less than 16,000 Lordships; . . . The House of our Law-Students in London called the Temple was the chief house of the Knights of this Order in England."

William R. Singleton, 33°, in The History of Freemasonry (p. 1320, Vol. V) says: "Hugo de Paganis, after arriving in Palestine, as a Crusader and pilgrim, finding that the Moslem inhabitants infested the approaches to Jerusalem and other sacred places, and persecuted such pilgrims as were not in sufficient numbers to protect themselves, gathered with him eight other companions, viz.: Godefroi de St. Aldemar, Roral, Gundemar, Godefroi Bisol, de Montdidier, Archibald de St. Aman, Andrew de Montbar, and the Count of Provence, and bound themselves to the Patriarch of Jerusalem, in A.D. 1118, 'to guard the approaches to the Holy City, so that pilgrims to the sacred places might have easy access;' . . . In 1119, Hugo de Paganis became the first Master. The palace of the Latin Kings of Jerusalem, which had been a Mosque on Mount Moriah—which Mount constitutes now the Haram Es Sheriff—and then was known as 'Solomon's Temple,' was assigned to them as their quarters."

This famous place is known today as the Mosque of Omar, or Kubbet es Sakra (Dome of the Rock). On the 1929 Rosicrucian pilgrimage to the mystic shrines of Palestine and Egypt, we visited this unusual Temple. It was originally the Holy of Holies in Solomon's great palace and was, therefore, called King Solomon's Temple in all historical records. This enclosure—of Egyptian architecture—was built over the great rock of Moriah, according to Genesis 22, the spot upon which Abraham was about to sacrifice his son Isaac. Because of its sacred nature, it was used by the knights as their place of worship. From their possession of this Temple, the Knights were known as "Templars," or Knights of the Temple. Their living quarters were close by in another of the buildings given to them by Baldwin II, King of Jerusalem.

The present structure, built on the site of the original Temple, with many of the original parts remaining, is octagonal in shape, 66 feet to each side. It is magnificent and extremely symbolical in its Oriental tiles. A marvelous dome rises above the center, 100 feet high and 60 feet in diameter. Directly beneath the dome, in the center of the main floor, is the ancient rock, measuring 60 x 50 feet, and rising seven feet above the pavement. Underneath this rock is a sacred cave, 14 x 16 feet, bearing mute testimony of the symbolical ceremonies held there by the Secret Council of Knights Rosae Crucis.

The beautifully colored panes of the huge windows of the Temple cast mystic beams of light on the reflecting surfaces of the magnificent Byzantine Mosaics of different hues set in the walls. The Temple is rich, beyond words, in rare and costly tapestries, rugs, metals, and works of art. The vibrations of the place hold one in sacred suspense and lift the spirit to sublime heights.

Each of the organizers or founders of this unique Knighthood had seen hard service in battle under the leadership of Godefroi de Bouillon. Having proved that they could serve unselfishly the Great White Brotherhood as a militant body to protect all sacred places for the seekers of Light, they first adopted a burning torch as a symbol of their authority. The first Cross bore a rose, but since this was rather an esoteric symbol of their mystical laws, they adopted for their exoteric emblem the double Cross, which has remained as their worldly symbol to this day.

Their benevolence, charity, and services in many ways was soon made known in Europe by returning pilgrims who spoke of the kindly band of Knights, now numbering thirty-six. Many sons of noble houses in Europe made plea for entrance into the Knighthood. As a condition of membership, each applicant had to show that he was of noble birth and possessed of certain wealth, education, and culture. This brought power and influence into the group—assets greatly needed to build their various hospitals, protective grottos, almshouses, and Temples. Finally, St. Bernard, Abbot of Clairvaux, after a personal investigation, issued a pastoral extolling their virtues. This brought to the organization recognition helpful in many ways, but because of its sectarian coloring proved to be a problem in later years.

In ten short years, the fame of this Knighthood reached all parts of Europe, and a kind of rivalry developed among the various sovereigns for the controlling interest in such a noble and influential group. The famous Council of Troyes in 1128 witnessed the formulation of new statutes for the government of the rapidly growing Order. Taking advantage of the organization's Christian coloring, the Pope's representatives proposed seventy-two rules of discipline which were reluctantly adopted.

Secret councils and public commanderies of the Knights sprang up in various countries. Henry I of France granted them domains and castles in Normandy. Similar domains were given to them in Castile in 1129, in Rochelle in 1131, in Languedoc (the Rosicrucian secret See in later years) in 1136, in Rome in 1138, and in Brittany in 1141.



In the meantime, other smaller groups of Knights came into recognition through the growing public admiration of the service being rendered by the Knights of the Temple. The Templars, in order to distinguish themselves from the others, adopted

a white mantle (symbolical of the Great White Brotherhood) as a part of the daily public dress. Members of the other groups wore other colors; the Hospitalers, for instance, wearing a black robe. Pope Eugenius III, exerting some remaining control over the Templars, decided in 1146 that the double (red) cross used on their shields and battle flags should be placed on the breasts of their daily, peace-time costumes. This custom remained in force for centuries and eventually became a token of the Templar's willingness to suffer martyrdom for his avowed ideals.

During these years of growth and evolution of the Knighthood, Hugo de Paganis, the first Grand Master of the Templars, visited England. On his return to Palestine many of England's noble sons followed him and humbly petitioned for Knighthood. Among them was Fulk, Count of Anjou, who became King of Jerusalem in 1131.

In the year 1136, Hugo de Paganis passed to the Higher Realms, and at a conclave of the highest Knights, Robert de Craou, a nephew of Anselm, Archbishop of Canterbury, and an exponent of the philosophical School of Realism, was elevated to the position of the second Grand Master of the Order.

The record of the activities of the Templars during these years will be found in the story of the Crusades. One of the leaders was Count Raymond IV, ruler of the Feudal District of Toulouse in the Province of Languedoc. He became a Templar, despite his great wealth and the fact that he was able to raise a mighty army of his own among the people under his own feudal rule. Raymond was of an ancient family, religiously devoted; but he was extremely tolerant toward all religious creeds, an attitude constantly a matter of concern to the Roman Church. His descendant and successor, Count Raymond VI, gave Europe the greatest example of religious toleration, sacrificing his vast estates, his wealth, and his very life in order to maintain religious freedom for his people.

It was in Toulouse, the capital of Languedoc, that these Raymonds established the first schools or universities of the liberal arts and sciences in the land of ancient Gaul. These Counts sought the best instructors, and offered extremely attractive incomes to the wise and learned of many lands—even to those of religious faiths opposed by the Roman Church, which attempted to proscribe the education of the thinking masses.

The Raymonds conceded to the Roman Church a general control of political, social, and spiritual activities in Toulouse and Languedoc, but insisted that certain freedoms be guaranteed to the people of Languedoc. Among these guarantees was that of religious and educational freedom.

This land of "the open door," therefore, became attractive to Oriental as well as Occidental schools of philosophic and religious thought. Since the seed of mystical philosophy had already been sown in this district by special representatives of the Great White Brotherhood—notably the famous Alcuin—it was not long before the Templars, with their allegiance to the Brotherhood, were secretly holding sessions for the propagation of mysticism and the Egyptian mystery truths. Finally, the great diversity of religious discussions led to the formation of sects, as well as the organization of a Rosicrucian and Templars headquarters.

From that time onward, Toulouse became a veritable "hotbed of heresy," as the Church claimed. It is notable that during the eleventh and twelfth centuries, more religious and philosophic schools and creeds originated there than in any other part of Europe. It is not to be wondered at, therefore, that the Province of Languedoc eventually became the crucible in which the fires of the wars against the heretics were first fanned into flames.

In the next monograph we will continue our consideration of the Knights of the Temple.

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Fraternally,

YOUR CLASS MASTER

Summary of This Monograph

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Below is a summary of the important principles of this monograph. It contains the essential statements which you should not forget. After you have carefully read the complete monograph, try to recall as many as you can of the important points you read. Then read this summary and see if you have forgotten any. Also refer to this summary during the ensuing week to refresh your memory.

¶ In 1119, Hugo de Paganis became the first Grand Master of the Knights of the Temple, or the Templars, with living quarters near King Solomon's Temple.

¶ King Solomon's Temple, known today as the *Mosque of Omar,* or *Kubbet es Sakra* (Dome of the Rock), was built over the great rock of Moriah, the spot upon which Abraham was about to sacrifice his son Isaac. Underneath this rock was a sacred cave in which symbolical ceremonies were held by the Templars.

¶ Each of the organizers of the Knights of the Temple had proved that he could serve the Great White Brotherhood unselfishly as a member of a militant body to protect all sacred places for the seekers of Light.

¶ In ten years, the fame of the Templars reached all parts of Europe, and in 1128 the Council of Troyes proposed seventy-two rules of discipline which were reluctantly adopted.

¶ To distinguish themselves from other groups of Knights, the Templars adopted a white mantle, symbolical of the Great White Brotherhood, as a part of the daily public dress.

¶ In 1136, upon the transition of Hugo de Paganis, Robert de Craou, a nephew of Anselm, Archbishop of Canterbury, and an exponent of the philosophical School of Realism, became second Grand Master of the Templars.

¶ Count Raymond VI, ruler of the Feudal District of Toulouse in the Province of Languedoc, became a Templar, sacrificing his vast estates and wealth to maintain religious freedom for his people. In Languedoc were established the first schools or universities of the liberal arts and sciences in the land of ancient Gaul.

¶ Languedoc, the Secret See of the Rosicrucian Order, became the crucible in which the fires of the wars against the heretics were first fanned into flames.



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Rosae Crucis

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THE CONCURRENCE

This Week's Consideration of a Famous Opinion

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¶ In 1195, Count Raymond VI of Toulouse, exponent of religious freedom and a lover of the arts, succeeded his father in the possession of territories that made him the most powerful feudatory of the monarchy and almost an independent sovereign. At thirty-eight years of age, he was surrounded by one of the gayest and most cultured courts in Christendom, enjoying, as well, the loyalty and love of his subjects.



Pierre de Castelnau left his colleagues and visited Provence to make peace among the nobles, in the hope of uniting them for the expulsion of heretics. Raymond of Toulouse refused to lay down his arms until the intrepid monk excommunicated him and laid his dominions under interdict, finally reproaching him bitterly to his face for his perjuries and other misdeeds. Raymond submitted in patience to this reproof, while Pierre applied to Innocent for confirmation of the sentence. By this time, in fact, Raymond had acquired the special hatred of the papalists, through his obstinate neglect to persecute his heretical subjects, in spite of his readiness to take what oaths were required of him. Notwithstanding his outward conformity to orthodoxy, they accused him at heart of being a heretic, and stories were circulated that he always carried with him 'perfected' heretics, disguised in ordinary vestments, together with a New Testament, that he might be 'hereticated' in case of sudden death; that he had declared that he would rather be like a certain cripple heretic living in poverty at Castres, than be a king or an emperor, that he knew he would in the end be disinherited for the sake of the 'Good Men,' but that he was ready to suffer even beheading for them. All this and much more, including exaggerated gossip as to his undoubted frailities, was diligently published in order to render him odious, but there is no proof that his religious indifference ever led him to deviate from the faith, and no accusation that he had ever interfered with the legates in their mission. They were free to make what converts they could by persuasion or argument, but he committed the unpardonable crime of refusing at their bidding to plunge his dominions in blood.

—HENRY CHARLES LEA, 1888

To the Members of the Esoteric Hierarchy, Greetings!

In the province of Languedoc, the people were attached to their feudal rulers with a love and devotion unknown elsewhere in France. Their rulers exhibited a like loyalty and devotion to them. Throughout the wars against heretics, therefore, Count Raymond stood firm against the edict of the Church to "prevent any but our faith to live in your land, and exclude all who disobey!"

Count Raymond went personally to Rome to beseech the Pope for leniency. "Since my people love me and live in peace and tolerance," he said, "I cannot deprive them of home and life for no other cause than the expression of their sincere religious beliefs."*

During these religious strifes the Brotherhood sent to Languedoc from Palestine a detachment of its secret military organization known as the "Militia Crucifera Evangelica." This organization's avowed purpose was to prevent persecution of any kind in the name of the Cross. The cry of "Via Crucis," made famous during the Crusades to Jerusalem, was now being revived; but now the wars were no longer between Christians and infidels. They were engagements between Christians where mere difference in doctrinal opinion was the issue.

The Knights of the Temple were a semi-military and semi-monastic Order, devoted to protecting shrines and places of worship and giving succor to those who journeyed to such places. The Militia Crucifera Evangelica, however, was a militant body of defenders of liberal religious thought and practice, sworn to "keep the Cross sacred as a symbol." They looked upon the Cross as too sacred to be made a token of bigotry and intolerance. To use it in a campaign of destruction was especially distasteful to them.

It is easy to understand, therefore, why the Templars and the Militia Crucifera Evangelica found themselves in some disagreement in regard to their avowed purposes and obligations.

The Templar Order was not brought into being to do battle against the so-called heathen who jeopardized the sanctity of Jerusalem and the Holy places of Palestine. It was organized rather to protect non-combatant pilgrims against harm as they made their way to the shrines of Christendom. After the initial battles of the First Crusade, Hugo de Paganis reminded some of his like-minded companions that their obligations to the Great White Brotherhood were essentially those of love and human sympathy instead of hatred and intolerance. The sufferings of the pious pilgrims and the wanton destruction of sacred places merited their concern far more than did the mere establishment of political or temporal rights of religion in any locality.



*See Lea's History of the Inquisition.

It was then that they adopted as their secret motto the quotation from Ovid: "Omne solum forti patria est" (Every soil is a brave man's country). The country of Palestine and the city of Jerusalem were holy to multitudes—even to the non-Christians living there. The destruction of shrines or temples in that land, or the injuries to persons worshipping at those places, was a challenge to "a brave man." They were brave men, and they accepted that challenge. Not by destroying life, not by warfare, but by defense and protection, would they exert their power.

The Militia Crucifera Evangelica, on the other hand, had its origin in the sectarian wars which made Palestine an almost continuous field of battle for centuries. As far as can be traced in its traditions, the Militia was formed by a few of the Essenes who believed that the strictly passive or non-militant attitude of this religio-philosophic guild, despite its well-entrenched position through its secret sources of knowledge and power, was not proper in the face of the constant strife in the name of religion. Since the rules of the Essenes could not be modified, a separate organization was proposed.

It was realized that although Jesus was a member of the Essene Brotherhood and essentially a pacifist, nevertheless he declared that he came "with a sword," and did not hesitate to deal militantly with the money changers. Such a personal attitude could not be used as a precedent, however, without danger of injuring the freedom of action enjoyed by the Essenes under the greatly involved political regime of Palestine.

Just when the Militia Crucifera Evangelica was formed is not recorded in any of the documents now known.* It must have been after the ultimate disappearance of Jesus and before the first Crusades. Some casual notations would make it seem that the Militia rendered some service in connection with missionary work performed by the Apostles, for a small group of these Militia members either accompanied the Apostles on some of their distant journeys, or went by devious routes to the goal of the journey and remained among the mass of people as unknown protectors. Whether the "Apostles" mentioned in these statements were those who went to foreign places during the latter part of the life of Jesus, or those who succeeded them in the following centuries, has not been determined.

That many of the principal officers of the Militia Crucifera Evangelica occupied quarters in structures adjoining the old Monastery on Mt. Carmel is definitely known. Since these buildings—with the

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*Rosicrucian records, now in the AMORC archives, show when and where the M.C.E. was established. As another movement, it had existed previously under a different name.

exception of the main structures—were reputedly demolished in the eighth century, the organization must have had some form prior to this period.

Our own observation, based upon statements found in the Rosicrucian records, is that Mt. Carmel was not just one of several secluded places of retreat for the Essenes. It was, in fact, the very See or headquarters, so to speak, of the Palestine section of the Great White Brotherhood's early activities. The Militia, being an outgrowth of the general activities of the Essenes, and later having demonstrated its connection with the G.W.B.,* naturally would have sought the cloistered protection afforded by the sacred precincts of Mt. Carmel. There is a certainty that the Essenes abandoned Mt. Carmel almost immediately after the final retirement of Jesus. The Militia must have been located at Mt. Carmel as early as the first century after Jesus' time.**

This would make the Militia Crucifera Evangelica the earliest military-monastic Order formed in the Christian era, as the Templars was the first knighthood Order formed.

Whatever else may be recorded regarding the accomplishments of the Militia in Languedoc, one thing is forever stamped in the history of this wonderfully interesting land. It did succeed in preserving, through all the wars and ravages of the centuries, the many sacred shrines and liberal-arts foundations which later made this district of Europe so picturesque and important in the processes of evolving civilization.

On each occasion of our visit to Toulouse and the many other cities in its province, we marveled at the remarkable preservation of the many ancient shrines of early movements, making for the growth of philosophical, mystical, and cultural development, some of which were the first Languedocian sites of Rosicrucian and Essene activity. We were raised to sublime heights during ceremonies held in this district in an old building still sheltering the setting of a typical Rosicrucian Temple, unidentified and almost unsuspected as such by the profane of this old Roman land.

We should not be surprised, therefore, to find that the Great Seal of Toulouse retains to this day the symbol of the militant knights, the Essenes and the G.W.B. These symbols may resemble, in part, the Cross of the Crusaders—but that is not sufficient to explain all the details

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*The symbols and signs revealed by them in later years were of a Rosicrucian nature.



**At this time the organization was not known as the Militia Crucifera Evangelica. It was, perhaps, merely thought of as a section of the Essenes.

of the Seal; nor would the Crusader's uniform, worn by Count Raymond VI as a Templar, explain any of the other mystical incidents in the later history of this province, as we shall see.

Because the Templars had assisted in previous campaigns in the south of France, they were again assigned duty there at the time of Raymond VI's difficulties with the Church—differences due to intolerance of the Church concerning his kindness to so-called "heretics." The Templar's exemplary conduct during this critical period completely won the love and respect of the people in the northern section of the involved district, a country populated mostly by the Basques. The result was that they were invited to remain, and a large number established themselves in castles given them in the kingdom of Navarre. Here, eventually, came also the leaders of the Militia Crucifera Evangelica, who for several centuries made their European headquarters in Pau and the adjoining mountains.

Eventually the Militia spread to other lands, particularly to Germany, where in Nuremberg we first hear of its members publicly revealing themselves as a part of the Rosicrucian Brotherhood (Ordre Rose-Croix, Rosenkreutzer Orden, Ordinis Rosae Crucis).

In the next monograph we will continue our consideration of the Knights of the Temple.

May Peace Profound abide with each of you.

Fraternally,

YOUR CLASS MASTER

Summary of This Monograph

▽ ▽ ▽

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¶ The secret motto of the Knights of the Temple was: "Every soil is a brave man's country" *(Omne solum forti patria est).*

¶ The Knights of the Temple were a semi-military and semi-monastic Order, devoted to protecting shrines and places of worship and giving succor to those who journeyed to such places.

¶ During the religious strifes in Languedoc, the Brotherhood sent a detachment of its secret military organization known as the Militia Crucifera Evangelica from Palestine to the aid of Count Raymond VI.

¶ The Militia Crucifera Evangelica was a militant body of defenders of liberal religious thought and practice, sworn to "keep the Cross sacred as a symbol."

¶ Rosicrucian records show that the Militia Crucifera Evangelica began as a military monastic section of the Essenes although it was not then known by a special name.



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The Rosicrucian Order

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THE CONCURRENCE

This Week's Consideration of a Famous Opinion

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The following account gives some idea of the problems faced by those who dared to think independently prior to and during the Inquisition. Yet there were those who bravely pitted themselves against the power of the Pope. We note, too, the reference to Languedoc as a center for less restrained thinking and religious freedom.



In the meantime the Power of the Roman *Pontiff grew to a prodigious Height, and began to be very troublesome, even to the Emperors themselves; for not content with the Ecclesiastical Power, they claimed also the Subjection of the Secular. But in the midst of this thick Darkness, some Glimmering of Light broke forth through the great Mercy of God.*

For after the Year of Christ, 1100, there arose various Disputes between the Emperors and Popes, about the Papal Power in secular Affairs, which, as they were managed with great Warmth, gave Occasion to many more strictly to examine that unbounded Power which the Popes of Rome *claimed to themselves. Some of the Emperors bravely maintained their Rights against Papal Encroachments, and were supported not only by the Arms and Forces of Generals and Princes, but by Bishops and Divines, who strenuously wrote in their Defence. This spirited up many others to oppose that unbounded Authority, . . . All these the Court of Rome branded with the infamous Name of Hereticks, and would have made the Sacrifice to the publick Hatred.*

They appears first in some Parts of Italy, but principally in the Milaneze *and* Lombardy; *and . . . afterwards the greater Number of them propogated their Opinions in the Province of* Albigeois, *in* Languedoc, . . .

—PHILIP a LIMBORCH, 1633-1712

To the Members of the Esoteric Hierarchy, Greetings!

(The Militia Crucifera Evangelica, to which reference is made in these monographs, is in existence as an organization today. Some of the fratres and sorores of the Hierarchy have found its activities contiguous with their lives and studies. Those who's present knowledge of it is confined to what is mentioned here may come to know of it more fully through other channels which I cannot explain at this time.)

In the year 1586, the leader of the German section, Simon Studion, solicited an international congress for the modification of the organization's regulations and activities. Kings and queens of various countries sent their representatives to this congress, for the services rendered by this secret Militia, purely non-partisan in a political sense, had made its members as honored and respected as were the Templars in their special field of activities. But a great change in the religious nature of the Militia and the Templars was forced upon them by a strange chain of circumstances.

The Templars, especially, began to realize that their organization was becoming narrowly sectarian. They had unguardedly allowed the Roman Church to spread its wings over them, protectively, to such a degree that at the Council of Troyes in 1128 the Church dictated most of the new statutes. The organization, in fact, was made to appear a part of the outer circle of the Church's activities.

This resulted in continuous supervision of the Knighthood by the Legates and other dignitaries of the Church, and even warranted the Pope's believing that the organization always awaited his sovereign instructions. At times, this supervision and control was agreeable to a majority of the Knights; but at other times, it was undesirable and even inconsistent with the basic purposes of the organization.

The Knights had ample evidence that in every land their services were desirable and enthusiastically sought after by the various sovereign rulers. Some critics claim that the Knighthood became intoxicated with its great wealth and developed a spirit of mercenary selfishness. It is true that rich domains were continuously given to the Templars and their wealth accumulated rapidly. It is also true that they realized the power of their worldly possessions. This, however, was not the cause of their later troubles.



After the Church had come to look upon itself as the protector and director of the Order, its bishops in various localities began to select young men and old, of various stations in life, as candidates for admission. The mistake made by the Templars was in setting the precedent of accepting some of these in Languedoc.

Finally, among the bishops a system was developed whereby certain young men seeking absolution for grievous offenses against the State or Church were advised to devote their lives to the Order of the Temple. Thus, they were assured, they could obtain absolution. For a while the Popes concurred in this arrangement and the Knighthood, not always knowing the reason, accepted the recommendations of the bishops, and made these neophytes members in full standing. The practice increased, giving power--through an unusual privilege--to the bishops, and strengthening their local influence. Certain of the Popes protested at the large number of absolutions being thus "too easily obtained."

These words, "too easily obtained," seemed to the Templars ill-chosen and created an unpleasant impression upon them. Was the oath and service of a Templar such a simple and inconsequential thing? A secret council was called and an investigation started by the chief of the Knighthood.

The investigation revealed the surprising fact that in parts of France several thousand "unqualified" neophytes had been accepted into membership. Neither nobility of blood nor of character had been considered--basic qualifications had been ignored. If this were to be a permanent Order of Knighthood, its applicants had to be essentially Knights in spirit--and in character.

In northern Europe, and in the Near East, where the highest officers maintained their See, these ideals and standards were being upheld. To have them ignored, lowered, or set aside in the French districts, therefore, was disastrous. The Council voted and adopted some necessary and revolutionary measures.

First, to the prerequisites for admission, they added a compulsory investigation of the individual character by an especially selected committee. This report was to be voted on by the entire membership of the Chapter into which the applicant sought admission.

Second, the "Bishops' candidates" recently admitted were to be reclassified, and not permitted to share in the benefits of full membership. They were to constitute an "outer circle" of neophytes.

Third, in order to make a distinction between a full member and one of the newly created "outer circle," an initiation ceremony of a secret nature was instituted as the "portal ceremony" between the "outer" and "inner" circle, with a special password, grip and sign. There had always been an initiation for accepted applicants, but since none of the purposes of the Knighthood were kept secret, there had been no secret initiation behind closed doors in tiled temples.



It is apparent that the members, upon whom devolved the task of preparing new codes and rituals, consulted

with the Essenes and representatives of the Great White Lodge. In fact, there are elements in the ritual reminiscent of that used by the secret master craftsmen who worked under the Grand Master Hiram in the building of King Solomon's Temple. The accepted use of this Temple by the Templars undoubtedly gave them access to certain archives later transferred elsewhere.

Whether or not this highly dramatic and seriously conducted ritual was the original for later ones centering around a master and his colleagues is something that I shall leave to others to decide. The following highlights may, nonetheless, be illuminating.

The first problem was the selection of an initiation theme that would not only lend itself to a dramatic presentation by a large number of costumed officers, but also be nonsectarian. A daring thought! No longer need the initiate labor under the belief that he was a serf of any religious sovereign! Allegiance to the political ruler of the country in which the Chapter was located was not only advisable, but also fundamentally essential. How then could the faithful Templar serve two masters--especially since occasionally the Church and the Sovereign of the State were in disagreement and even at war?

The Templars were sworn to protect all shrines and sacred places. There had never been any religious distinction in that regard. Even while participating in the Crusades in Palestine, the Templars did not seek destruction of the Moslem shrines, nor attempt to interfere with the so-called heathen religious worship. Even the fact that they had adopted a Cross as their symbol did not mean they were devoted exclusively to the protection of Jerusalem, or that they were purely a Christian sect.

The Church assumed that the Templar's Cross was a form of Christian symbolism, and then tried to make it so. The facts are that the Cross, in the years of the first century A.D., was not so often associated with Christianity as it was with other religions. The Templar's Cross was almost identical with the symbol of the Buddhist religion, and is often mistaken for such today. It was slightly different from many forms of religious emblems then in use. There were many other symbols in use far more typical of the Christian doctrines than the Cross. In the Catacombs near Rome, for instance, where the early Christian martyrs were buried during the first century, nearly all of the remains were marked by Christian symbols quite unlike the present-day Christian Cross. Furthermore, the Cross in several similar forms was the sacred symbol of the Essenes and the Great White Lodge. The most sacred, esoteric symbol of the Essenes was the Rosy Cross, or the Cross with a Rose in its center.

It may be surprising that the Rosy Cross emblem was in use at such an early date. It is commonly believed that one of the periodic revivals of Rosicrucian activities constituted the actual beginning of the Order because it was concomitant with the time when printing came into popular usage, and a number of small pamphlets of a popular nature were issued in various parts of Europe. The result was that between 1600 and 1620 a score of such pamphlets in various languages were issued announcing the rebirth of the Order's outer activities after the usual period of secret work. Later historians assumed that the origin and first formation of this strange Fraternity was in Germany in the years 1610-1614, despite the fact that the pamphlets referred to the existence of the Fraternity in Oriental lands centuries earlier.

One unbiased authority, William Singleton, in the History of Freemasonry (Volume V. page 1327) says: "During A.D. 1118, some writers say 1188, according to a Swedish legend, 'the Rose Croix came from the East into Europe.'" Again, on the same page: "To Ormesius, a priest of Alexandria in Egypt, is attributed the origin of the Order of Rose Croix." This priest of the mystery temple in Egypt and six of his companions embraced Christianity at the solicitation of St. Mark, the Evangelist, in A.D. 46.

Many similar historical notations reveal the antiquity of the "very secret and mystical Order of the Rose Croix (Rosy Cross)." Because it was not a sectarian religious order, its members and highest officers were permitted to embrace any religion. Its officers were often Priests or Masters in Oriental temples.

That the Rosy Cross became the true esoteric symbol of not only the Rosicrucians, but of the inner circles of the Essenes, the Templars, and the Militia Crucifera Evangelica is due to the fact that all of these organizations were, and still are, channels for the work of the Great White Brotherhood. The secret ritual of the Templars contains many allusions to the significance of the Rosy Cross; likewise, the Militia contains definite explanations of its "secret revelations".

In the next monograph we will continue our discussion of the Knights of the Temple.

May Peace Profound abide with each of you.

Fraternally,

YOUR CLASS MASTER

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¶ **Since 1128 when at the Council of Troyes the Church dictated most of its new statutes, the Templars began to realize the growing sectarian nature of their Order.**

¶ **The Church had come to regard the Order as a part of the outer circle of its activities and through its bishops and legates maintained a contiuous system of supervision.**

¶ **The situation in France—where several thousand unqualified neophytes had made their way into the Order at the Church's direction without regard to nobility of blood or character—made it imperative that action be taken.**

¶ **Three distinct steps were taken by the Council of the highest Templar officers to correct the situation: first, a committee investigation of applicants and a vote by the entire membership of the Chapter on the matter of admission; second, the recently admitted Bishops' candidates were constituted an outer circle only and not entitled to full membership; and third, an initiation ceremony of a secret nature allowed only qualified members to pass from the "outer" to the "inner" circle of membership.**



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THE CONCURRENCE

This Week's Consideration of a Famous Opinion

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¶ In the words of an unnamed historian, quoted by Sir W. Henry Lannin in his *A History of Malta Knighthood*, the tragic ending of the Latin power in Palestine in the fall of St. John d'Acre is forcefully described.



Sixty thousand persons perished within the walls, or were carried into slavery; and the Sultan, to annihilate forever the hopes of the Christians of effecting a new settlement on the Syrian shore, razed the fortifications of every city on the coast. Thus terminated, in blood and desolation, a war, which had lasted, with little interruption, for one hundred and ninety-four years, and which retains the appelation of 'Holy' to this day; —a war for continuance the longest, for money spent the costliest, for bloodshed the cruelest, for pretences the most pious, the true intent the most politic, the world ever saw.

—W. HENRY LANNIN, 1922

To the Members of the Esoteric Hierarchy, Greetings!

After the transition of Hugo de Paganis (Payens), the first Grand Master of the Templars, Robert de Craou, surnamed the Burgundian, became the second Grand Master in 1136. In 1151, a third Grand Master was elected. He was Bernard de Tremeley, a valiant and thoroughly experienced soldier, a nobleman of an illustrious Burgundy family. In 1154, a member of a noble family of Guienne, Bertrand de Blanquefort, succeeded to the Grand Mastership.

Philip of Naplous was made Grand Master in 1167. He was the first of the Masters to be born in Palestine. In 1170, Odo de St. Amand succeeded him as Grand Master.

The Hospitalers, once devoted to the care of sick and injured pilgrims in Jerusalem, had become reconstituted as a military Order. Allying themselves with the Templars, they rendered valuable assistance in certain of their plans. Thus the erstwhile rival Knighthoods worked loyally together for a common end.

In 1172, the Templars were victorious over the Assassins whose chief was "the Old Man of the Mountains." Grand Master Odo with only eighty Templars made battle again in 1177 against the infidels and forced Saladin to flee.

The Knights were nearly wiped out as an organization at the battle of Jacob's Ford by the enemy where scores of Templars were killed, all but the most distinguished had "their bodies sawn in two," and Grand Master Odo was taken prisoner.

Odo was succeeded by Arnold de Troy in 1180. He was followed by Gerard de Riderfort, who fell at the siege of Acre, October 4, 1189. From 1189 to 1191, the Grand Master was known as Frater Walter. This is the first recording of the use of the fraternal title which became customary with these organizations after this period.

In 1191, under Grand Master Robert de Sable, or Sabloil, the great battle of Ramlah was won by the Templars, and the city of Gaza taken. At about this time three new "encampments" of the Templars were established in England—at Bath, Bristol and York. Richard, King of England, returned from Palestine in 1192 in the uniform of a Knight Templar.

The encampments in Bath and York were still in active operation at the beginning of the present century, and that at Bristol until 1855.



I have a charter on sheepskin issued by "Encampment of Union No. XXXIX at Exeter, England, dated the 10th day of April A.D. 1865, Anno Ordinis 765."

This charter, on which the titles are of peculiar interest

to all branches of the Great White Lodge, reads as follows:

The Royal Exalted, Religious and Military Order
of the Knights of the Temple
and Sepulchre of St. John of Jerusalem, Knights of Malta
and M.P.
Sovereign Chapter Rosae Crucis and Ne Plus Ultra.

The seals and emblems on this parchment are Rosicrucian and Templar exclusively.

In 1195, Gilbert Horal, or Erail, became Grand Master. His term of office is notable for the building of many strong Templar castles in the form of fortified residences. The most celebrated was "Pilgrim's Castle" which, it is claimed, would hold a garrison of four thousand men. In 1201, the power of directing the Templars fell into the hands of Philip Duplesseis. At this time the King of England, John, frequently resided at the Temple of the Templars in London.

The place now known as The Temple (and Temple Bar) is still of unfailing interest to every tourist. It was built about 1184 by the Templars and the Rosicrucians of England as a combined place of "work and worship," military drill, secret initiation chamber, fortified archives of rare documents, library, home, and general assembly hall. Originally there were a number of underground chambers and two secret passageways under the park which surrounded the building and which constituted a "private estate" granted to the Templars by the King.

The ravages of time have destroyed much of the original beauty and rare art of the interior; while reconstruction and the proximity of newer buildings have affected the exterior. It will repay the interested reader to consult any encyclopedia on the subjects of The Temple (London) and Temple Bar.

Certainly, the grounds and buildings of the Temple are of intense interest to every Rosicrucian as well as Templar. Many of the most famous Rosicrucians of Europe, Asia and Africa have attended—or conducted—conclaves, secret congresses or courses of arcane instruction in these halls. The most interesting events, however, were the High Council sessions held here for the consideration of international Rosicrucian problems. Here Maier, Fludd, Bacon, Ashmole, St. Germain, St. Martin, Cagliostro, and other eminent Rosicrucians made history. Here many great events in history had their birth. Here the first plans for the organization of modern Freemasonry were outlined by Rosicrucians; here the Rosicrucians from various parts of Europe assembled for final instructions before departing in a ship for America to carry out, in the New World, plans devised by Sir Francis Bacon. In fact, it was here that Bacon and his Rosicrucian aides first established a secret college which became chartered by King Charles II in 1662 after having been known as the Rosicrucian University.

The succeeding Grand Master was William de Charters, and upon the day of his transition in 1218, Peter de Montague, the Grand Preceptor of Spain, became Grand Master. It was this Grand Master who obtained from the infidels in Tyre or Acre "the wood of the true Cross" (the Crucifixion Cross), which had been preserved by the Essenes, captured by the infidels, and now returned to the Templars, and preserved to this day with the Holy Lance, the Holy Grail, the Crown of Thorns, and many other sacred Christian relics—as well as those not Christian.

In 1236, Herman de Perigord became Grand Master; he was succeeded in 1245 by William de Sonnac. It was he who presented to Henry III a sacred mystical vessel, the "Chalice of the Rose Cross" containing a rare hermetic and alchemical elixir. Popular—and unfounded—stories relate that this vessel contained "some blood from the body of Christ." This vessel passed into the possession of Henry IV, King of Navarre, who became a leader in the development of the work of the Templars and Rosicrucians.

In 1252, Reginald de Vichier, Grand Marshal, became Grand Master and received from King Louis IX many valuable gifts of French castles for the use of the Templars.

In 1256, Thomas Berard became Grand Master and was succeeded by William de Beaujeu by an election held on May 13, 1273.

At this period the seventh Crusade to redeem or protect Jerusalem had ended. Whether or not all these Crusades instituted by the Church were fully justified is a matter for students of such historical events to decide. The Templars, nevertheless, were becoming tired of being involved in destructive campaigns which cost them many fine leaders and destroyed many lives on all sides. Furthermore, the Templars were seriously questioning the right of the Church to look upon them as an exclusively Roman Church Military, and were secretly preparing to separate themselves from any further associations of this kind.

A final battle in the Holy Land awaited them. Under the new Grand Master, Peter Beaujeu, a military general of experience, the Templars in 1291 attempted to repulse an attack against them at Acre. The repulse was unsuccessful, Beaujeu was slain, and the last stronghold of the Templars in the Holy Land was lost. A scant 300 survived to reach the Temple where they appointed Theobaldus Gaudinus (Theobald de Gaudini) to the Grandmastership left vacant by Beaujeu's death.

The records of the Templars state that upon his election, this new Grand Master and a few of his bravest companions made an escape from the battlefields with the most precious of the Knighthood's archives. They reached Cyprus safely where these archives were temporarily deposited in a castle built by them in previous years. Thus, Cyprus became, for a while, the outer headquarters of the Templars. The Knights allowed public rumor to suggest a number of

places as the "secret S.S." of the Templars, while the rare treasures were actually in a number of well fortified and secluded parts of European districts.

The secret "Bibliotheque" of manuscripts was in Toulouse. The sacred religious relics from Egypt, India, and Jerusalem were in a fortified place in the French Alps now known as Vence; and in this place many secret sessions of the highest officials were held in later years. The wealth of the Templars was scattered in many lands to be readily available.

In the next monograph we will continue this interesting subject of the Knights of the Temple.

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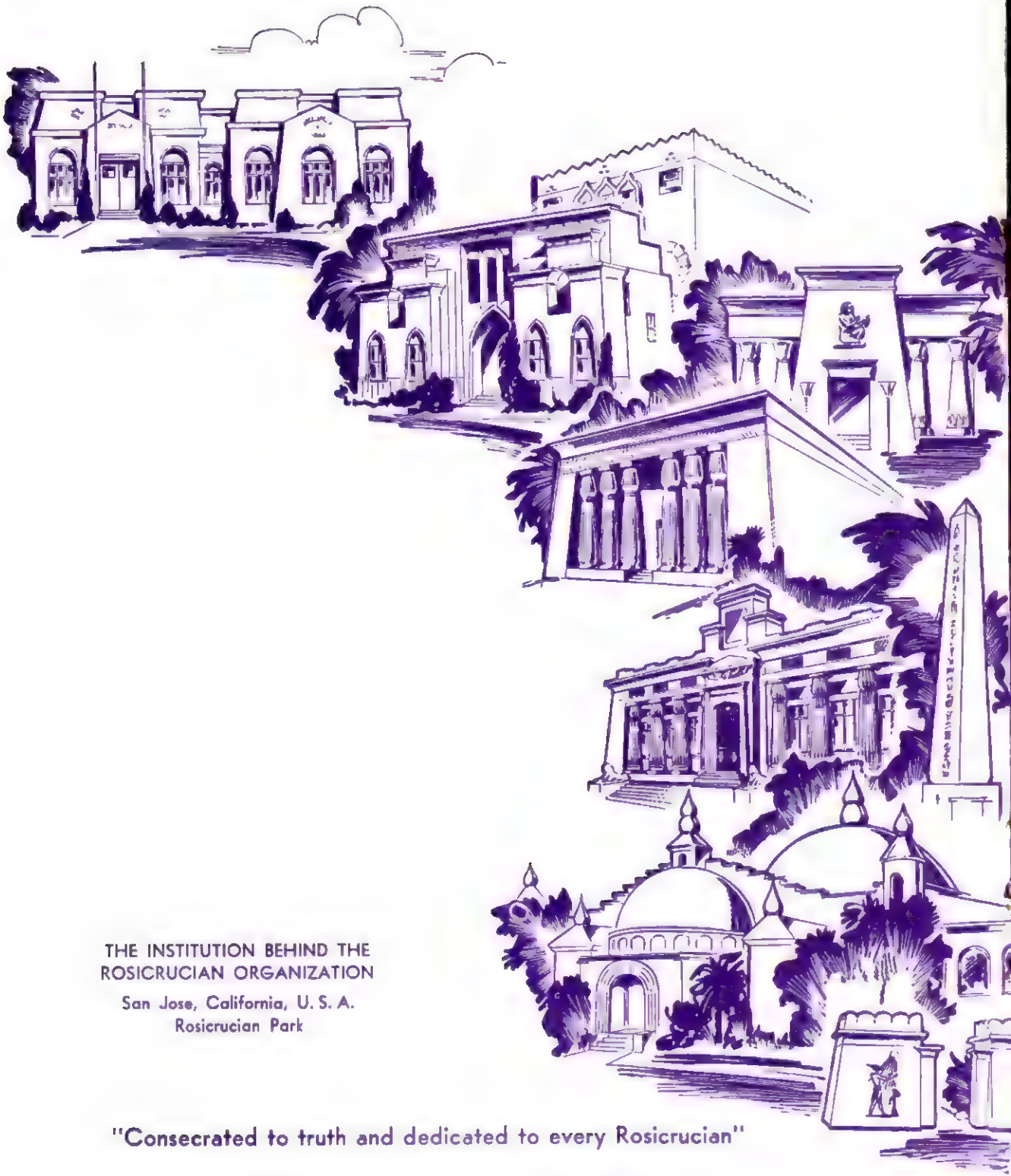
¶ **With the decease of Hugo de Paganis, Robert de Craou, the Burgundian, became the second Grand Master in 1136.**

¶ **From 1189 to 1191, the Grand Master was known as Frater Walter; thus for the first time the fraternal title generally used later was recorded.**

¶ **During this time three new "encampments" were established in England—at Bath, Bristol, and York. In 1192, King Richard of England returned from Palestine in the uniform of a Knight Templar.**

¶ **Earlier, about 1184, the Templars and Rosicrucians of England had built the Temple in London as a combined place of "work and worship." From then until well into the seventeenth century it was the focus of important activity.**

¶ **Around 1291, a few Templars together with their recently elected Grand Master, Theobaldus Gaudinus, escaped from the Battlefield at Acre to the island of Cyprus, which became for a time the outer headquarters of the Order.**



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The Rosicrucian Order

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THE CONCURRENCE

This Week's Consideration of a Famous Opinion

▽ ▽ ▽



¶ The wealth of the Templars was an invitation to their despoilment by the greedy and unscrupulous king, Philip IV, of France. That he did not wholly succeed was due to the precautions of the Templars in distributing their wealth in places other than France. The following quotation gives us further insight into the perfidious nature of this monarch who dealt in treachery and intrigue and lured Jacques de Molay to his death.



At this time Philip IV occupied the throne of France. He was both a needy and unprincipled monarch, who did not scruple at any means to gain his ends; therefore he had at different times resorted to illegal and even violent expedients to replenish his empty treasury. Soon after his coronation he sent a message to the Grand Master of the Temple and Hospital at Limisso, also to the Teutonic Knights, expressing in flattering terms his desire to consult with them as to the necessary measures to be taken for the recovery of the Holy Land, assuring them that they were the persons best qualified to give advice upon that subject, and to manage such a military enterprise; the conclusion of his message being authoritative:—'We order you to come hither without delay, with as much secrecy as possible, and with very little retinue, since you will find on this side of the sea a sufficient number of your knights to attend upon you.' The unsuspecting Grand Master, de Molai, soon responded to the treacherous summons, and sailed for France, taking the treasure he had with him in Cyprus, and attended by a retinue of sixty knights. On his arrival he placed his treasure in the temple at Paris, and reported to the king; thus placing himself at the mercy of two unscrupulous and cruel enemies—the pope and the King of France, and as the sequel proved, he had in good faith walked into a snare that secured his destruction.

—*Scarlet Book of Free Masonry*, 1880

To the Members of the Esoteric Hierarchy, Greetings!

It was in 1297 that Jacques de Molay was elected Grand Master at a special session held for that purpose. De Molay had been a member of the Order for many years. Of an old and titled family of Burgundy, he had slowly advanced through the studies, tests and examinations of the inner circle (the secret school of the Templars) and had become Grand Prior.

His enthusiasm and interest was in the philosophical rather than the military work of the organization. His inner and outer character represented the highest ideals and his demeanor was so cultured and gentle that he was a marked man in the Court of France, where he appeared often as an ambassador of the Knighthood.

He was greatly respected for his faithfulness and devotion to the highest principles. Of the many who might have been selected to hold the fourth royal son, Robert, at the baptismal font, the King, Philip the Fair, in 1297, selected Jacques de Molay.

This was not because of the King's personal regard for de Molay, but because of the attitude of the Lords of the Court, who were indeed fond of the Grand Master. Secretly the King had determined to suppress the Templars, and had planned to strike the first blow against de Molay.

Five years later, one more Crusade against the infidels in Palestine was fanned into flame. De Molay, sensing in many ways the strange antagonism against the Order, hoped to overcome it by leading the Knights in one more victory for all worshippers of God. He purposely made this Crusade a nonsectarian campaign "in the name of God and for the cause of religious peace."

The leaders in the Church were quick to note that the old "battle cries" of former Crusades were lacking, though there was no lack of enthusiasm and bravery. Rapidly the word spread that the Templars "were fighting a battle for freedom in religious action." It was a wicked expression of a truth.

It was designed to arouse more antipathy in the Church ranks. It did more. It also fanned the animosity of the King and made him more determined than ever to deal the Templars a body blow: Was all the wealth and power of the Templars to be used in forcing empires to recognize all forms of freedom? Had the gifts of so many fortified castles and the occupation of so many lands spelled revolt and war to the Templars?



The King was furious. If the Templars merely wished to be free of the Church, why did not de Molay conduct this new Crusade "in the name of the King"? Dangerous indeed were independent wars "in the name of God and man"! It did not seem to dawn on this French King that the Templars constituted an inter-

national body, and that the Order owed allegiance to many lands and rulers. It was not a purely French militia, as he seemed to think.

That the King was not alone in suspecting the Templars capable of fighting in behalf of man's freedom is shown by the attitude adopted toward them in later years. Then they, their allies the Militia Crucifera Evangelica, and the Rosicrucians, were all accused not only of having started and sponsored the French Revolution, but also of having started and conducted the Protestant Reformation and other similar campaigns in many lands.

This final move against the Infidels had results which were decisive for all concerned—Templars, the Church, and the King. The Templars lost one hundred and twenty of their best men in the attempt to recover Palestine. The Church decided to abandon further attempts to free the Holy Land by force of arms. Especially did it determine against further efforts to make the Templars an allied organization.

This ended the Crusades and left the Knighthood free to pursue its higher work in peace. Rumors spread of the withdrawal of churchly interest in the Knights. Now the question was, "What will be done by this body of men possessing such great power and wealth?" Jealousy was expressed in no uncertain terms throughout the whole Roman Church of Europe.

The clergy openly criticized the Templars and found petty excuses to quarrel with them. Often the Pope had to intervene. These matters were expected to "regulate" the actions of the Templars. King Philip evinced no interest in such disagreements between the clergy and the Templars.

With him the question was, "How can I take from them their increasing power and wealth—lands, castles, fortified garrisons, temples, gold, silver, armor and costly relics?" These would be available to him if he could safely suppress the Knights as an Order and confiscate all they possessed. His one fear was that their wealth might suddenly be realized by the Papal legates, or even the Pope himself, and pass into the Church through some action of the Pope.

According to Roman Catholic records, the Pope at no time ever entertained such thoughts. The King, however, was fearful of such a possibility and his fears tormented him day and night.

This incident in the history of Templarism is greatly embellished with exaggerated significance in the accounts most popular in England and America. It is given an importance quite out of proportion to what may justifiably be accorded to it from the facts available. The martyrdom of an individual is always worthy of notice and rightly inspires appropriate glorification. In the years preceding the martyrdom of Grand Master De Molay, hundreds of

loyal, devoted Templars gave their lives, and a number of Grand Masters were slain in service of loyalty and devotion, in most cases unsung.

While it is true that the martyrdom of de Molay was surrounded with unusual incidents, it is not for this reason that certain writers have taken the known facts and engulfed them in picturesque and diplomatic fiction. The real purpose seems to have been to establish the idea that de Molay was a Freemason of circumstantial connection with an early form of Freemasonry. This being established, his sudden misfortunes could be made to spell the doom of Templarism. Most of these writers are unfamiliar with the true traditions of Freemasonry; they do not, therefore, do justice to the organization they endeavor to represent.

The facts may be thus expressed briefly. King Philip of France was eager to suppress the Templars for purely mercenary reasons. The Pope had no selfish or unworthy ideas regarding them but was being constantly impressed by his legates and the clergy with two disturbing reports: (a) The Templars were rapidly separating themselves from the rules of the Roman Church adopted at the Council of Troyes; (b) Their physical power and daring prowess were threatening many established customs—customs aimed at limiting the freedom of man's thought and action.

It was generally rumored that any campaign undertaken by the Templars in behalf of man's political, social or religious advancement would be successful if all the thousands of Templars answered the call.

Whether there were as many thousands in the ranks of Templarism as was believed did not worry either the King or the Pope half so much as the fact that if any call to arms were answered by all Templars, it would include many of the most powerful, influential potentates of Europe, including kings. There was the danger! And who knew what revolutionary "cause" might appeal to all as had the early Crusade "in the name of the Cross"?

While the Pope, mindful of the great good rendered to Christianity and the Church by the Templars, hesitated to take any action, Philip acted at once, delivering his first blow—a blow of treachery.

There was one difficulty which faced him. It was necessary to justify his condemnation of the Templars in the face of his seeming admiration for them. This Philip sought to do by the strategy of uncovering evidence of their "déloyauté et perfidie." For this purpose, he engaged diplomatic investigators to spy upon secret sessions of the Templars. Prima facie evidence of disloyalty and treachery toward king and country, he felt, would be sufficient warrant to suppress them and confiscate their lands and material possessions.



The French word déloyauté in the royal instructions could also mean "unfaithfulness." This was the popular charge made by the clergy and repeated by devout adherents of the Church.

The several spies, of questionable character and little education, as was revealed at the official hearings, interpreted the King's instructions as being a desire to learn whether the Templars were faithful to the Church, for which he professed extreme devotion.

The report of King Philip's "diplomatic investigators" and the consequences of it we shall consider in the next monograph.

May Peace Profound abide with each of you.

Fraternally,

YOUR CLASS MASTER

Summary of This Monograph

▽ ▽ ▽

Below is a summary of the important principles of this monograph. It contains the essential statements which you should not forget. After you have carefully read the complete monograph, try to recall as many as you can of the important points you read. Then read this summary and see if you have forgotten any. Also refer to this summary during the ensuing week to refresh your memory.

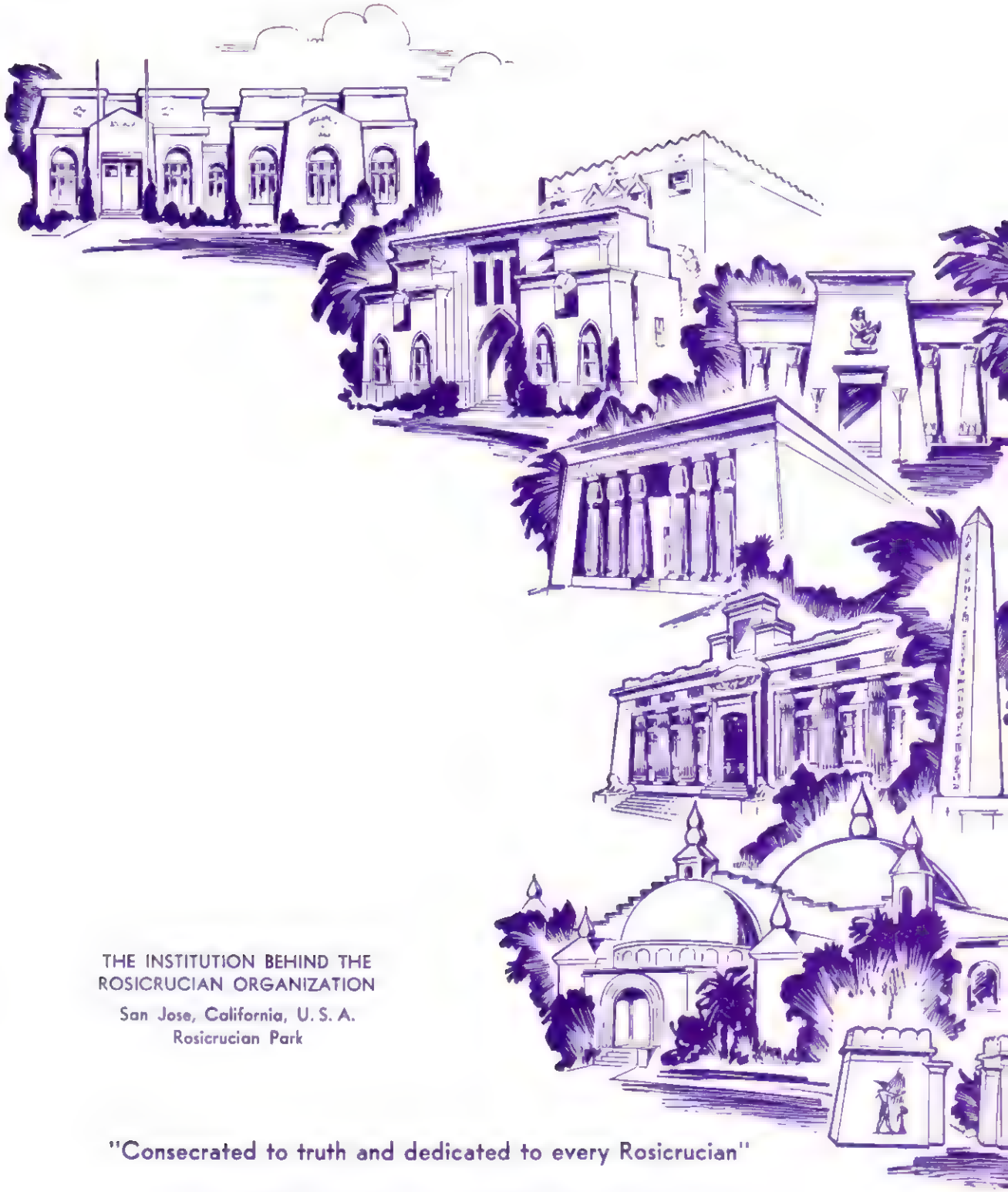
¶ **In 1297, Jacques de Molay, Grand Prior of the Order, was elected Grand Master. He was an old member and popular at the court of Philip the Fair although he was more given to philosophy than to military prowess.**

¶ **King Philip, coveting the wealth which the Templars had amassed, determined to obtain it by suppressing the Order. He secretly planned to strike the first blow against de Molay.**

¶ **A Crusade in 1302 against the Infidels in Palestine seemed to Grand Master de Molay the opportunity to gain a victory for all worshippers of God; therefore he began it "in the name of God and for the cause of religious peace."**

¶ **The Church was displeased and so was the King, who tried to find in the situation the means of furthering his plans to destroy the Templars.**

¶ **He engaged "diplomatic investigators" to seek for evidence of "déloyauté et perfidie" among the Templars.**



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THE CONCURRENCE

This Week's Consideration of a Famous Opinion

▽ ▽ ▽



¶ The tragic trial and dispersion of the Knights Templars in France is discussed freely and impartially in *The Catholic Encyclopedia.* As a picked body of men who, by their noble example, inspirited the remainder of the Christian forces, they are described as "the first to attack, the last to retreat, always docile to the voice of their leader, the discipline of the monk being added to the discipline of the soldier."



Carried on without the authorization of the pope, who had the military orders under his immediate jurisdiction, this investigation was radically corrupt both as to its intent and as to its procedure. Not only did Clement V enter an energetic protest, but he annulled the entire trial and suspended the powers of the bishops and their inquisitors . . . .

The second phase of the process was the papal inquiry, which was not restricted to France, but extended to all the Christian countries of Europe, and even to the Orient. In most of the other countries — Portugal, Spain, Germany, Cyprus — the Templars were found innocent; In Italy, except in a few districts, the decision was the same. But in France the episcopal inquisitions, resuming their activities, took the facts as established at the trial, . . .

This formidable trial, the greatest ever brought to light whether we consider the large number of accused, the difficulty of discovering the truth from a mass of suspicious and contradictory evidence, or the many jurisdictions in activity simultaneously in all parts of Christendom from Great Britain to Cyprus, is not yet ended. It is still passionately discussed by historians who have divided into two camps, for and against the order . . . . Without taking any side in this discussion, which is not yet exhausted, we may observe that the latest documents brought to light, particularly those which Fincke has recently extracted from the archives of the Kingdom of Aragon, tell more and more strongly in favour of the order.

—THE CATHOLIC ENCYCLOPEDIA

To the Members of the Esoteric Hierarchy, Greetings!

The investigators, pledged to King Philip, set out to spy upon the Templars in their secret sessions. They were to report any evidence of "déloyauté et perfidie." They interpreted this to mean unfaithfulness so far as their allegiance to the Church was concerned.

The only "secret" or tiled sessions held by the Templars were the ancient ritualistic initiations held by the officers of the inner circle. The spies learned of these and waited until they could get several neophytes under their observation. After the next initiation ceremony, these neophytes were seized by the spies and tortured into making some statements.

Whether these neophytes lied in order to end their suffering, made partial confessions which were misconstrued, or wilfully distorted what had taken place, is immaterial. The fact remains that the spies returned to the King with "evidence" of that religious unfaithfulness which they thought the King desired. They also whispered their report to the rabble as a welcomed choice morsel.

Before the King could punish his spies for their failure to secure evidence of "political treachery," the whole affair was being discussed by the public and, worst of all, by the clergy! The spies found some expelled members of the outer circle willing to sell themselves as witnesses to the "facts" related by the others, even though they had really never witnessed any of the ceremonies of the secret inner circle.

Among the charges made to the King were the ridiculous ones that the Templars in their secret rituals spit upon the Cross, pledged themselves to destroy Christianity, assassinate the Pope, etc.--all tokens, let it be noted, of unfaithfulness to the Church. There was not a single sign of political disloyalty.

What was the King to do? Religious perfidy was something that came within the consideration of the Pope and the Church. It hardly behooved the King to usurp the rights of the Church in punishing such spiritual crimes.

"Concealed heretics" was the ecclesiastical term applied to the Templars by the Legates and Bishops of the Church; and a serious charge it was, indeed! It was, however, fully outlined in the official penal regulations of the Church and did not come within the jurisdiction of the King.

Nevertheless, and despite what many historians claim, the Pope was extremely reluctant to believe the charges and take action. It would have been better for the leader of Templarism if he had acted quickly and instituted an unbiased investigation, for by his inactivity he

increased the anxiety of the King and precipitated him into a regrettable and tragic series of actions. Fearing further delay, he proceeded to act quickly, ruthlessly, and relentlessly.

All Templars in France were placed under arrest by order of the King. The action was swift, almost simultaneous in all parts of the country. Tortures of every conceivable kind were applied in order that some evidence of political treachery might be obtained. Many were forced to confess to statements prepared by the King and wholly inconsistent with any of the activities of the Order.

Many died rather than confess to lies. A large number had their limbs torn from their bodies and were allowed to go free that that their pitiful condition might be a warning to others. Is it any wonder that a King who could sponsor such cruelty for personal reasons was later called by historians "the curse of France"?

Even while crippled and dying Templars languished in loathsome dungeons, plans were carried out for the protection of the sacred relics, rare books, manuscripts, and material possessions held by the Templars in their archives concealed in various parts of France. Some were transferred to Pau (under the protection of the King of Navarre). Others were sent to Basle, and others to Belgium and England.

A few of these rare records, on old parchments, in books bound by cords, and small sheets of old yellow and gray paper (brought to France by the Templars after their contact with the Moors who made it) and filled with small writing in Latin, Languedocian French and Cypher, lie here on my desk as I write, their vibrations sending forth all the agonies registered in them.

The Pope ordered Jacques de Molay and three other leaders to submit to an inquisition. Various records indicate that the Pope was quite satisfied that the Templars were not guilty of the charges made against them; nevertheless, some of the Archbishops and Legates took sides with Philip. At length, after years of investigations while De Molay and his three associates lingered in prison, the King decided to end it all and seize their property.

The Pope protested, but on March 11, 1313, the four Knights were led to a scaffold erected in front of Notre Dame Cathedral, on Ile de la Cite. At dusk, just after four o'clock, De Molay and one other leader were burned to ashes before the public. Marking the proximity of the spot there now stands a statue of Henry IV, the King of Navarre, who was one of their late leaders and a protector of the Rosicrucian Order. What an appropriate landmark!



Most historians of late agree that a closer study of the existing records prove the charges and insinuations against the Templars to have been wholly false and without the slightest foundation. In a very fair article

dealing with this subject in The Catholic Encyclopedia published by the Knights of Columbus, the admission is made that eminent Roman Catholic authorities agree that the Templars were unquestionably innocent of the charges made against them.

The martyrdom of De Molay and his companion, the death and mutilation of others, and the temporary suppression of the Templars' activities in France, could not eliminate the entire organization from the whole of Europe, as some historians have contended.

For one thing, the basic spirit and purpose of the Order would have been continued in the lives of the children of the Knights, for these children would have been proud of the heraldic arms which rightfully passed to them. There were, as well, active and powerful Knights in many lands, and they together with many new and qualified leaders would have been prepared to protect the vast holdings which Philip was bent on seizing. They would have devoted themselves wholeheartedly to carrying on the great work. It is true that in Germany and a few other locations the Knights remained a peaceful chivalric Knighthood for a time, but the Order never ceased to function for even a year, as is proved by the following established facts.

Although the Pope would have been justified by the practically unanimous demand of the clergy in issuing a Bull that would have condemned the Templars unreservedly as heretics, he did not do so. On May 2, 1312, the Pope issued his Bull Ad Providam. This limited or qualified instrument transferred the "seized property" of the Templars to the Knights of St. John, the Knights of Jerusalem and the Hospitalers.

Neither the Pope nor the Roman Church ever pronounced an official indictment against the Templars charging them with a single one of the fearful deeds laid at their door by the clergy or the King's spies. The Papal instrument only nominally suppressed the Order, excluding the Templars' possessions in Spain and Portugal from seizure.

This point is significant in connection with the fact that many rare possessions which had been secluded at Pau in the Kingdom of Navarre were taken to St. Jean de Luz, where the Templars met in secret. From this point, they were slowly transferred through the Basque country to the south side of the Spanish line.

The Pope and the Roman Church secured but little of the truly valuable possessions of the Order. It is true that certain castles, recognized by the populace as the "nests of the heretics," were instantly and highhandedly seized, especially those in Languedoc, thus giving a strong impression of severe punishment. But in spite of castles, meeting places, and

estates seized, the power and real wealth of the Templars was not greatly diminished.

When it is realized that the strongholds, fortified castles, temples, and residences of the Templars throughout Europe were more numerous than the Knights could ever occupy or inhabit at any one time, and that the whole membership of the Order could have secluded itself within the walls of merely three or four of their secret castles, it will be seen that the loss of even a majority of such earthly structures would not have "completely destroyed the existence" of the Knighthood Order of Templars, as many historians have taken such pains to emphasize.

In the next monograph we will continue our consideration of the Knights of the Temple.

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Fraternally,

YOUR CLASS MASTER

Summary of This Monograph

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¶ **Evidence of "déloyauté et perfidie" was brought by King Philip's "diplomatic investigators" against the Templars. It was, however, evidence of religious disloyalty and *not* political disloyalty. King Philip was still blocked in his plan to ruin the Templars, for religious disloyalty was a matter for Church discipline.**

¶ **Reluctantly, the Pope undertook action urged on by the Bishops and Legates of the Church. Jacques de Molay and three companion Templars were summoned to the Inquisition. On May 2, 1312, the Pope issued his Bull *Ad Providam*. He did not, however, officially charge the Templars with a single one of the crimes laid at their door by the clergy or the King.**

¶ **When the investigations dragged on over the years, King Philip, greedy and impatient, seized the property of the imprisoned Knights, and in spite of the Pope's protest had them executed on March 11, 1313.**

¶ **The Templars were not crushed by this move, nor did a great deal of their properties pass either to the King or to the Church.**



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The Ancient and Mystical Order

Rosae Crucis

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THE CONCURRENCE

This Week's Consideration of a Famous Opinion

▽ ▽ ▽



¶ It is true that today's individual Templar may be as poorly informed regarding the history of Freemasonry as is the average person who is not associated with it. However, encyclopedias and histories of Freemasonry have in all fairness attempted to dispel the fallacies connected with the heritage of the present-day Order of Knights Templar. The following excerpt is but one of numerous examples.



Many fallacies have crept into the story of Freemasonry and its connections with the Crusades; we hesitate to debunk these various claims, yet an Order founded on Truth *and the practice of Christian virtues should be the first to call attention to misstatements and misrepresentations.*

In the first place, the Order of Knights Templar, as we know it today, is not a direct descendant of the Ancient Templars who fought to wrest the Holy Land from the Saracen. The so-called Charter of Larmenius, *said to convey the title to the 'moderns' is generally regarded as a literary forgery. The so-called list of Grand Masters of the Order, which many Grand Commanderies carry in the appendix of their proceedings is a feeble attempt to tie up with our Ancient friends and serves no useful purpose . . . .*

The present day Templar, with the 'Confederate Admiral's' chapeau and its 'flowing (sometime greying) plume' is a modern innovation! . . .

After all, it is immaterial whether we have direct connection with the Ancient Templars, or whether we do not. We cannot live on the reputation of our ancestors!

(Prepared by Ray V. Denslow, for *A Templar Encyclopedia*, 1951.)

To the Members of the Esoteric Hierarchy, Greetings!

In some countries the Order was so strongly entrenched, so royally protected, and so popularly beloved, that no schemes on the part of a mercenary king or group of cardinals could have broken its spirit. In some of these countries the descendants of kings were proud bearers of the heraldic arms of the Templars, which had become a rare honor, and these descendants were determined to maintain the unbroken integrity and heredity of the Order. In England, for instance, the high regard for the Order resulted in permanent establishments. Templar sites in the following localities remain to this day as sacred shrines for the homage of touring Knights of the Temple who visit them:

Templar Preceptories in England

Cambridgeshire: Wilbraham
Essex: Temple Crossing
Hampshire: South Badesley
Hertfordshire: Temple Dynnesly
Kent: Swingfield
Leicestershire: Temple Rothley
Lincolnshire: Aslackby, Temple Brewer, Eagle, Maltby, Mere Wilketon, Witham
Norfolk: Haddiscoe
Shropshire: Halston
Suffolk: Gislingham, Dunwich
Sussex: Saddlescombe
Warwickshire: Balsall, Warwick
Yorkshire: North Ferriby, Temple Hurst, Temple Newsome, Pafflete, Flaxflete, Ribston

The Order also possessed many large manors and estates in England where they had no preceptories, and many temples, such as that in London, as previously stated. In Belgium and the Netherlands many safe repositories and castles were maintained, and remain to this day.

Certainly such establishments as these make ridiculous the idea that one of the oldest and most highly regarded chivalric Orders, whose "arms" and titles were transmissible to all legitimate descendants--and considered a noble heritage--could have ceased to exist because a few of its eminent leaders were brutally executed on false charges, and a portion of its material possessions confiscated by a king and a group of cardinals.

There is ample proof in many histories of the continuation of the Order of the Temple in England and Scotland, as we shall see. The facts have been distorted and misapplied by those writers in the eighteenth and nineteenth centuries, who sought to support an unsound thesis.

Freemasonry and the "Knights Templars"

There is a general impression in parts of England, throughout North America, and especially the United States, that the Freemasonic body of "Knights Templar" is the natural and recognized successor to the ancient Knights of the Temple or Templars, if not the actual chartered, empowered continuation of the old Order.

Two facts are responsible for this misunderstanding: (a) The similarity in name--often identical in some modern records. (b) The association of some phases of titular Freemasonry with "Scotland" where the ancient Templars were active at the time that these titular degrees or "Rites" of Freemasonry were being created or established.

Freemasonry itself, in its official histories and encyclopedias, does not make any false or vague claims in this regard. In fact, Freemasonry is quite frank, as we shall see, in stating otherwise. I have searched through every available Freemasonic history written by recognized officials of that Craft, and have failed to find any outright, positive claim of authority or conferred right for the use of the term "Knight Templar" by the Freemasonic Craft which was created in its present form in England in 1717.

Because of the erroneous reports of the "complete dissolution" of the Templar organization following the martyrdom of De Molay, many Freemasons--undoubtedly a majority--believe the popular idea that after several hundred years of silence in the tomb of death the spirit of the Templar organization was resurrected by the granting of some charter by a last remaining descendant of the Knights living in Scotland.

One other general misconception is vitally responsible for this erroneous belief. The average Freemason believes that the traditional history of Freemasonry is true--or nearly so. Every fraternal Order in the world today has a beautiful and glorious traditional history, but only the unlearned and indifferent accept such traditions as historical facts.

The general idea in the minds of the public in the United States, for instance, including many Freemasons, is that King Solomon had much to do with the establishment of Freemasonry as it exists today, and that its real history, origin, rituals, teachings, high ideals, and noble purpose, began with, and were established through, the building of King Solomon's Temple!



The truth is that neither King Solomon nor any of his master craftsmen knew anything about such an organization as Freemasonry. It was not until the years just preceding 1717 that a fellowship or fraternity of Freemasons or philosophical Masons was conceived. Even those who origi-

nally conceived the idea of such a fraternity were neither Free-Masons nor Masons of any kind. It is often argued that modern Freemasonry was the successor to, and the unbroken outgrowth of, operative Masonic guilds, actual craftsmen, bound together by certain mutual protective ties like those of today's "unions."

The traditional history of Freemasonry creates the impression that in the time of King Solomon there were craft guilds composed of "operative" Masons, and that King Solomon employed "Masons" of this type. Gradually, the influential and learned of these "operative Masons" united themselves into groups, devoted to philosophic investigation and the building of human Temples of Perfection. Those who had retired from active Masonic craftsmanship finally became "speculative" or wholly philosophical Masons, retaining all the ancient "operative" customs, habits, initiations, terminology, and secret means of identification. The truth is that at the time the Freemasonic idea was suggested in a small gathering of philosophers, there was no one present who had ever been a member of any Masonic or craft guild or group, "operative" or "speculative." The original idea of a fraternity centering its ideals, rituals, and terminology around the building of King Solomon's Temple was outlined in a Rosicrucian pamphlet written by Sir Francis Bacon, and published in England a hundred years before Freemasonry was born.

There is some evidence that Sir Nicholas Bacon, the father or guardian of Francis, worked out a scheme for a human utopia, with a week of "six days of labor under ideal conditions and with all rules and regulations suggestive of a great fraternity, with certain other features likened unto 'the House of Solomon' with its center of great wisdom." This plan he submitted to the King, according to some written notes made at the time. Whether or not Sir Francis Bacon improved upon the ideas held by Sir Nicholas cannot be said, but there is the book itself written and printed in Sir Francis' time and bearing his name as author. In it the "House of Solomon" is located in the New Atlantis, an imaginary continent or island of the seas. This book was later slightly edited and extended, and became popular in a second edition as a "Rosicrucian" proposal.

In comparing the terminology in this book, one finds the constant repetition of terms, phrases, and nicely worded bits of philosophy that are identical with the terms, phrases, and unique thoughts found in the Freemasonic philosophy*--and in no other philosophy except the Rosicrucian. It is said that much of the language in the rituals of Freemasonry rises to the quality of that of Shakespeare's plays! Furthermore, other parts of the rituals of the original first three degrees show origin in the English legal and penal codes of the sixteenth and seventeenth centuries. The indisputable and important fact, however,

*See Francis Bacon and His Secret Society, by Constance M. Pott.

is that Francis Bacon and some of his Rosicrucian and Templar companions first outlined the ideas of a great and popular fraternity exclusively for men and having the same high purposes now constituting the theme of modern Freemasonry.

At first the words free and masonry were no part of the plans. It was after Bacon's transition, and after the new fraternity had functioned in secrecy and with a number of Hermetic signs and words as tokens, that a new group of Rosicrucians, seeking to enlarge the fraternity and reveal it to the public, met, for want of a better place, in "Mason's Hall" in Mason's Alley, London.

This Hall was the meeting place of those who were operative craftsmen belonging to guilds using the name masons. Craftsmen of all kinds in England, in order to be recognized in certain civic and other matters, had to be registered as belonging to these masons' guilds. The term free was likewise used as a legal qualification. The use of these terms became suggestive to the Rosicrucians in that memorable meeting, and were adopted for use by the new fraternity. It was but a logical step to add a few of the craftsmen's terms and instruments to the symbology of the fraternity.

Between 1646 and 1660, a number of such reorganization meetings were held before the "Ancient and Accepted Freemasons" became generally known as a secret society. In 1717 the great conclave was held in London which completed the formidable foundation of the Freemasons. Though there was this close connection in centuries past between the Rosicrucian Order and Freemasonry, they are not now related in any form.

May Peace Profound abide with each of you.

Fraternally,

YOUR CLASS MASTER

Summary of This Monograph

▽ ▽ ▽

Below is a summary of the important principles of this monograph. It contains the essential statements which you should not forget. After you have carefully read the complete monograph, try to recall as many as you can of the important points you read. Then read this summary and see if you have forgotten any. Also refer to this summary during the ensuing week to refresh your memory.

¶ **The Templars held so much property in various countries and were so respected and protected by powerful rulers that the Order continued in spite of the martyrdom of De Molay and his companions. In England, Belgium, and the Netherlands, particularly, safe depositories and castles of the Templars exist today.**

¶ **The misconception that Freemasonic Templarism is the successor of the ancient Knights Templars is due to: (a) the similarity of the name, and (b) the association of some phases of titular Freemasonry with "Scotland" where the ancient Templars were active at the time the Freemasonic rites were being created.**

¶ **This misconception is fostered by the traditional history of Freemasonry, although no recognized authority makes outright claim as to Freemasonry's being the bona fide inheritor of the ancient Templar Order.**

¶ **The traditional history of Freemasonry further connects the fraternity with King Solomon although reliable evidence points to late seventeenth or early eighteenth century England as the place of its origin.**

¶ **Though there was a close connection in centuries past between the Rosicrucian Order and Freemasonry, they are not now related in any form.**



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THE CONCURRENCE

This Week's Consideration of a Famous Opinion

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¶ Histories and encyclopedias of Freemasonry emphasize that it is a fraternity quite distinct from other fraternal, military, or philosophical bodies, and that its organizers intended it to remain so. This monograph states that the point of real interest regarding the origin of Freemasonry is that its creators were Rosicrucians and Templars. In this connection, we quote from the Introduction to the *History of Freemasonry and Concordant Orders.*



Although Bacon (Lord Verulam), died in 1626, and Ashmole was not initiated until twenty years later, it has long been a favorite notion with many that to the 'Rosicrucians' of 1614, etc., and Bacon's New Atlantis, *the Freemasons are mainly indebted for many portions of their modern rituals. There is certainly much more to be said in support of this view than in regard to any connection with the Knights Templars down to the early part of last century. The latter fancy is really not worth consideration; but two works by Mr. W. F. C. Wigston, published recently, on 'Bacon, Shakespeare, and the Rosicrucians,' etc., and 'Francis Bacon, Poet, Prophet, and Philosopher,' contain a mass of facts and arguments, all tending in the direction of Rosicrucian and Baconian ideas influencing the Masonic Revivalists of 1717.*

—WILLIAM JAMES HUGHAN, European Editor

To the Members of the Esoteric Hierarchy, Greetings!

The point of real interest regarding the origin of Freemasonry is that Rosicrucians and Templars were its creators. This new fraternity was intended to be a distinctly separate and unique organization, with no relationship to the Rosy Cross Order, the Order of Knights of the Temple, the Militia Crucifera Evangelica, or any other fraternal, military or philosophical body.

For many years this idea of unique distinction and separation was carried out. Its ritual consisted of only three degrees—typical of the old "Masons" crafts—apprentices, fellow-craft, and Master workman. Even today every Grand Lodge insists that only these three degrees, constituting the "Blue" lodge degrees, constitute real Freemasonry, and that all higher degrees are purely honorary or fanciful extensions. How then, and why, were higher degrees added—to the number of thirty-three? And how were many named after other ancient cults, fraternities, secret societies, and military orders?

In the gradual creation of the so-called "Scottish Rite" (supposedly emanating from the center of Templarism in Scotland) many ancient secret societies were represented by symbol and name. Each had nothing to do with "Masonry" of any kind. Some were of a philosophical and religious nature wholly contrary to the ideals of the first three degrees. The eighteenth degree of the "Scottish Rite" is called Rose-Croix (Rosicrucian) degree with many of the oldest Rosicrucian symbols to mark it. The other group of higher degrees (York Rite) contains one called The Knights Templar with the ancient Templar symbols used to identify it.

One of the institutions of Freemasonry in the United States is a semi-chivalric body known as the "Ancient, Arabic Order of the Nobles of the Mystic Shrine." The identifying symbols, Arabic costume, fez, and other tokens of this body are identical with those used even today by an old organization in the Near East known as "The Nobles of the Mystic Shrine." This ancient organization has no connection with Freemasonry and the native Nobles in those distant lands cannot understand how and why a modern society should copy its name, fez, costume, and tokens.

Such additions to the three degrees do not mean that Freemasonry has either absorbed or adopted these other organizations <u>in toto</u> or even partially. The use of the names or titles of other organizations means nothing more than that those who appropriated the titles had in mind a form of complimentary recognition of the good deeds and good repute of the others. Certainly Freemasonry definitely disclaims any connection whatever with the old or present-day Rosicrucian fraternity despite the Rosicrucian degree in its "Scottish Rite." In the same manner it frankly admits no

connection with the ancient Order of the Knights of the Temple despite the title of "Knights Templar" in its York Rite.

It is true, however, that a large number of Freemasonic writers, and most of the Freemasonic Templars, claim that Masonic Templarism is a direct continuation or revival of the ancient Templarism of Europe. This is a serious error which must be corrected, for its implication is unfair both to Freemasonry and Templarism.

In 1313, at the time of the execution of De Molay and other leaders of the Templars, the Order of the Temple was still the recognized outer, military-knighthood division of the combined channels of the Great White Brotherhood. These channels served various purposes, like different departments of one organization. Some remained unknown to the public, the state, and the church for many centuries. Even today various authentic channels of the G.W.B. are unknown to the public, and workers carry on their constructive, protective, directive activities in high places with tact and diplomacy.

Novels and historical accounts have referred to these eminent diplomats of the Unknown Brotherhood. The undiscerning have looked upon these stories as purely fictitious, while the wise have read between the lines and found the key. I refer especially to such popular books as Zanoni and The Strange Story by Bulwer-Lytton, and a number by Marie Corelli. These are typical of many. I refer, also, to such selected diplomats of the G.W.B. as Count Saint-Germain, Louis Claude de Saint-Martin, Francis Bacon, Labadie, Roger Bacon, and Leonardo da Vinci in past centuries. Benjamin Franklin and the Marquis de Lafayette, in more modern times, were typical of such legates of the G.W.B. active today in all parts of the world.

The principal allies of the Templars in 1313 were the Militia Crucifera Evangelica and the Rosicrucians. The important work of the Essenes having been accomplished and completed with the end of the Crusades to Palestine, that organization's endowment passed to the Rosicrucians.

By the division of sections of their holdings, in France and other lands, with the Knights of St. John, the Knights of Jerusalem, and the Hospitalers, these newer channels became allied with the Templars. For the purpose of conserving and protecting the archives of the secret teachings, rituals, and sacred landmarks of the Rosicrucians, the Templars, and their allies, the G.W.B. appointed a group of its diplomats to proceed from India and Egypt to different sections of Europe. There they were to establish a secret Council of tried and tested Initiates who were to constitute the Sovereign Sanctuary in Europe of the Memphis and Mizraim sacred Sanctums in Egypt.



The work of maintaining these Sovereign Sanctuaries was carried on centuries later by the mysterious Count Saint-Ger-

main, the reincarnation of one of the early diplomats, known in Europe as "the man who never dies." Except for his pupil, Count Cagliostro, Count Saint-Germain was perhaps the most fascinating and puzzling character of the eighteenth century.

We see, therefore, that there were amply qualified representatives to make sure that the activities of the Templar organization did not diminish as a result of trials and tribulations which beset the Knights in 1313. During the four or five years' imprisonment preceding this eventful year, De Molay and his principal Grand officers realized that their terms of office were ended. Even if death at the stake had not awaited them, the punishments and tortures inflicted made it imperative that new Grand officers be elected before it was too late.

Historians of Templarism have painted an unlikely picture of years of persecution of the Order, with state and clergy demanding its complete suppression; with a hundred or more of its leaders killed or maimed; its highest officials lying in dungeons for years; its property seized, and threats of political persecution on all sides. All this with no attempt on the part of the Order to perpetuate its ideals or preserve even the remnant of its membership! If true, this would have been the only known instance of the complete suppression and extinction of a movement of international size through the edict of a king or a pope.

Considering fourteenth-century conditions, the growth and development of so many movements, the determination of the people to carry out various reforms, and the failure of both state and Church to suppress any of them completely, how inconceivable it is to think that an allied group so powerful could have been the only exception!

What actually occurred was exactly what one would expect. While De Molay was imprisoned, awaiting the inevitable, the highest members still proceeded to carry out the plans of combatting the destructive powers.

De Molay as a prisoner of state was not kept incommunicado. He was allowed, according to all records, to attend several trials in different cities, and to send appeals and explanations to the Pope and several cardinals. It was no impossible thing, then, for him to send several secret, official communications to the Councils of his Order.

Even though such communications were to be expected, their later publication and the facts relating to them aroused the suspicion of historians. It would have been a greater mystery and would have aroused better-founded suspicion if no such official communications had ever been brought to light.



The records in the archives of the Order of the Temple state that De Molay nominated his successor as Grand Master.

It was a simple recommendation, based upon his better judgment of properly qualified men. He instructed a new Grand Council to hold an election and empower a new Grand Master to carry on. These instructions were dated October 11, 1312, just five months prior to De Molay's martyrdom at the stake.

He nominated a high Councilor then in England as a legate to fill the position of Grand Master. This man was John Marcus (Mark) Larmenius, a former officer and long-time associate of the Templar group of Jerusalem. He was duly elected and was officially in charge of affairs before De Molay abandoned all hope of winning his fight against his enemies. As would seem logical and proper, Larmenius proceeded to amalgamate the Templars and their allies into one strong and unified body, with a few changes in rules and regulations. The instructions he issued from time to time tell a story of reconstruction not in the least dampened by recent atrocities.

Among the changes were those in the rituals of initiation. These were mainly to foil the attempt of spies to claim previous membership: a few words here and there, a new sign or token, an amendment to the vows. New repositories for the sacred relics such as the Holy Lance, the Grail, and the True Cross, were selected. Even a banking system was established for the dispersal of certain funds for feeding and clothing the poor. New Temples were begun, and all destructive or combat activities forbidden for a number of years.

Larmenius conceived finally new regulations for the general control of the whole Order, but decided that these would be more easily carried out by his successor. As a result, he prepared, sometime prior to 1324, a document of official instructions to be followed after his demise. This interesting document officially referred to as the Tabula Aurea, or "Golden Tablet," was for many years the Constitutional Endowment. Passing from one Grand Master to another at the time of holding elections, it was considered the great "Charter of Transmission."

In the next monograph we will continue our consideration of the Knights of the Temple.

May Peace Profound abide with each of you.

Fraternally,

YOUR CLASS MASTER

Summary of This Monograph

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Below is a summary of the important principles of this monograph. It contains the essential statements which you should not forget. After you have carefully read the complete monograph, try to recall as many as you can of the important points you read. Then read this summary and see if you have forgotten any. Also refer to this summary during the ensuing week to refresh your memory.

¶ It was the intention of its creators that the newly-created fraternity of Freemasons, based on the terminology of the old Mason Craft, be a distinct organization having no relationship to the Order of the Knights of the Temple, the Militia Crucifera Evangelica, or the Order of the Rosy Cross.

¶ Through the years, however, new degrees and rites were added, which while being a complimentary recognition of the good deeds and good repute of the old Orders, have caused confusion.

¶ During the years of his imprisonment, Grand Master Jacques de Molay and those with whom he was in communication made ample provisions against the dispersal of the Order.

¶ For one thing, De Molay appointed a new Grand Master, John Marcus Larmenius, and asked that a new Grand Council elect and empower him to carry on. This was five months prior to De Molay's execution.

¶ Larmenius amalgamated the Templars and their allies into one strong and unified body with a few changes in rules and regulations. He prepared official instructions in a document which has since been called "Golden Tablet" (Tabula Aurea) and the great "Charter of Transmission."



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THE CONCURRENCE

This Week's Consideration of a Famous Opinion

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¶ To further substantiate claims made regarding Larmenius' charter of transmission, we quote from *The History of Freemasonry* a paragraph taken originally from the *Freemasons Magazine.*



James de Molay, foreseeing the evils by which the Order was threatened, nominated as his successor John Mark Larmenius, of Jerusalem, and invested him with the Patriarchal and Apostolic power. Larmenius transmitted this power to Brother Thibault of Alexandria in 1324. The Order of Paris claim to have the Charter of transmission signed by Larmenius and also the others who succeeded him in Office, down to the present time. They claim also to have the original statutes of the year 587 in manuscript, and several relics which formerly belonged to the martyrs.

—FREEMASONS MAGAZINE, Vol. 1, p. 170

To the Members of the Esoteric Hierarchy, Greetings!

In the eventful days following the election of Larmenius as Grand Master, the supreme governing body of the Templars was located in various cities—Lyons, Paris, Cologne, London, and a secret place in Scotland.

Many important High Council meetings were called in addition to the annual general conclaves, and all these are recorded in the archives of the Order. Many notations refer to the instructions and provisions enumerated in official documents issued by Larmenius. In fact, Larmenius was the father of a custom now well established in the Order—that of issuing periodic Pronunziamentos as general orders from the chief.

It is curious, therefore, to read that the "Tabula Aurea" signed by Larmenius was a "most unique" document, unlike anything ever issued by any previous Grand Master, apparently not necessary, and therefore most likely spurious! Even if no previous Grand Master had issued such a charter of transmission and endowment of unbroken authority, and even if no similar document of instructions had been issued by succeeding Grand Masters, Larmenius would have had very excellent reasons for doing so, considering the serious conditions then confronting the Order. No previous Grand Master faced the same problems.

The argument that De Molay should have been the one to prepare and issue a "Charter of Transmission" endowing his authority on successive Grand Masters, and that since he did not do so, the one attributed to Larmenius is questionable, is absurd. De Molay, awaiting execution, could not anticipate problems that would arise after his transition, certainly not those which made such a Charter of Transmission necessary. De Molay was Grand Master of a solidly united body. The plans to affiliate the Knights of St. John, the Knights of Jerusalem, and the Hospitalers, had not yet taken form. The Templars and their allies in Scotland had not yet developed ideas of issuing "Charters" to other secret societies. The insidious move on the part of a few cardinals to claim the Templar organization as having always been a Roman Catholic institution had not yet threatened the autonomy of the Order.

De Molay rested in the belief that only a small portion of their estates had been seized, and that a safe and eminently qualified portion of the membership in various lands remained ready to carry on the organization under the leadership of a new Grand Master. Having made his recommendation, and having learned of the election of the one he approved, De Molay faced his execution with the same faith in the future of the Order that he had in his own future.

Some historians have argued that no "facsimile" copy of the "Tabula Aurea" was ever published to the world—only copies

of its wording—and therefore they doubt that it ever existed in the years between 1324 and 1800. The same argument could apply to hundreds of documents prepared and issued within the Order. It could apply, as well, to other organizations. No facsimile copies of Masonic or Freemasonic charters were ever issued during the years A.D. 1 to A.D. 1300; yet, we are told that such charters must have been issued within that organization. Secret societies, or those having secret activities, were not in the habit of issuing public facsimiles.

Such arguments are for the purpose of maintaining the contention that with the martyrdom of De Molay, the Order of the Temple ceased to exist; ceased to exist, that is, except for a group of independent and uncontrolled Templars in Scotland, who issued Charters of various kinds to individuals and groups having little or no connection with Templarism. Such historians look upon the "Tabula Aurea" as a damaging bit of contrary evidence. Even if it were eliminated as spurious and irrelevant, other records more significant and illuminating are known to every advanced Templar.

In the year 1805 at the annual Conclave held in Paris, the Templars decided to have copies of the "Tabula Aurea" made and sent to the Templars in Scotland, Germany, Palestine, and other places where important documents of the Order were being preserved. Attached to these copies were the names of all the Grand Masters elected since Larmenius issued the document—each signing his name as a token of his acceptance of the terms and his guarantee to support them. Since much has been said by other writers about this document, it may be interesting to introduce here a translation of its opening paragraph, along with a few others:

Opening paragraph:

> I, Frater Johannes Marcus Larmenius of Jerusalem, by the Grace of God and through the secret manifesto of the Most Venerable and Holy Martyr, the Master (Supreme) of the Knights of the Temple (to whom all honor and glory!), the same confirmed by the General Council of the Temple, and honored thereby as the High and Supreme Master, present these decrees to be observed by one and all. Salutem! Salutem! Salutem!

(Note that Larmenius states that through a "secret manifesto" issued by the Supreme Master—De Molay—and by the vote or approval of the Order, he has been honored with the position of Supreme Master. De Molay was still living, but deprived of the opportunity to function as Grand Master. Note also that Larmenius uses the term Frater (brother). This term is freely used in the rituals, showing the inner circle of fraternalism. The salutation at the close of the paragraph, the three-time repetition of the

Salute, was sometimes written by placing three dots in the form of a triangle. The modern form is "Salutations on all points of the Triangle!" This salutation and the triangle were exclusive tokens of the Templars and the Rosicrucians and never had any place in Masonry, which used the square or cube as its distinctive geometrical emblem.)

Second paragraph:

> Know all of the present and future, considering my failing strength due to great age and burdened by the deprivation of rest and health because of the continuous responsibilities of my position, for the Greater Glory of God and the direction and protection of the Order and its Fratres and Constitution, I, the before stated humble Master of the Militia of the Temple, have arranged to transmit into more efficient hands the position and powers of Supreme Master.

(Note that Larmenius uses the word transmit. He means to follow the precedent established by De Molay in passing the power of his Mastership to another competent Frater while he is still living. It is because of this feature that the document was called a "Charter of Transmission.")

Third paragraph:

> Therefore, God approving and the Supreme Council of the Knights unanimously consenting, I have transferred the Supreme Mastership of the Order of the Temple and the authority and powers vested in me, to the Eminent Commendator, my beloved Frater Franciscus Thomas Theobaldus of Alexandria, etc., etc.

(Note that the transmission of Mastership was not complete or binding until it was voted upon and approved by the Supreme Council, as in the case of the recommendation made by De Molay. In fact, in the remainder of the long third paragraph and in the fourth, Larmenius states that each Grand Master shall hold office for life after being approved and voted upon by the General Assembly of Supreme Councilors, and by no other means; and that this method of transmission of Mastership will assure "the perpetuity of the Mastership and the unbroken line of successors." This last phrase plainly indicates that there had been no break in the line of Masters in the Past.)

Fifth paragraph:



> I, therefore, by a decree of the Supreme Council, and with the supreme authority vested in me, affirm, declare, and pronounce the Scotch Templars to be deserters of the Order, burdened with anathema, both these and

the fraters of St. John of Jerusalem, the spoilers of the domains of the Militia, etc., etc.

(Note that in this paragraph we have one of the reasons which made necessary the issuance of such a document. The condemnation of the "Scotch Templars" and the "fratres of St. John of Jerusalem" included only the wrongly chartered and organized bodies in the troublesome section of Scotland. It did not include the Knights of St. John, a different body which became affiliated with the Templars in all other parts of Europe.)

Sixth paragraph:

Furthermore, I have decreed new signs, not to be comprehended by any false Frater, these to be passed along by the Companions by spoken words only, and in accordance with such rules as may be decreed by the Supreme Council as proper for their transmission.

(In this paragraph we have official verification that new signs were adopted after the great trials of the Templars and that only the loyal, recognized Fratres of the Order could give both the old and the new signs. The custom of giving "old and new tokens" continues to this day. It is unique with the Templars of modern times.)

Seventh (final) paragraph:

However, such signs shall be revealed only after renewed profession and knightly consecration, according to the Constitution, Rituals, and practices of the Companions of the Temple, transmitted by me to the formerly mentioned commendator, identically as I received them personally from the Most Venerated and Martyred Master (to whom Honor and Glory!).

It shall be as I have said, Fiat, Amen!

In the next monograph we will continue our consideration of the Knights of the Temple.

May Peace Profound abide with each of you.

Fraternally,

YOUR CLASS MASTER

Summary of This Monograph

▽ ▽ ▽

Below is a summary of the important principles of this monograph. It contains the essential statements which you should not forget. After you have carefully read the complete monograph, try to recall as many as you can of the important points you read. Then read this summary and see if you have forgotten any. Also refer to this summary during the ensuing week to refresh your memory.

¶ Grand Master Larmenius fathered the now well-established custom of issuing Pronunziamentos as general orders from the chief.

¶ The objection that De Molay should have been the one to institute the practice fails to take into account the fact that De Molay could not anticipate problems that would arise after his transition, certainly not those which made such a Charter of Transmission necessary.

¶ The fact that no facsimile copy of the "Tabula Aurea" was ever published is unimportant since secret societies were not then—and are not now—in the habit of issuing public facsimiles of private documents.

¶ In 1805, the annual Conclave of Templars held in Paris ordered copies of the "Tabula Aurea" to be made and sent to Templars in Scotland, Germany, Palestine, and other places where important documents were being preserved.

¶ Significant paragraphs of the "Tabula Aurea" or Charter of Transmission are those in which Grand Master Larmenius names Frater Franciscus Thomas Theobaldus as his successor, condemns the Scotch Templars and the Fratres of St. John of Jerusalem, decrees new signs to be passed along by spoken words only, and binds his successors in office to the maintenance of the Constitution, Rituals, and practices as they had been received from the Most Venerated and Martyred Master.



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THE CONCURRENCE

This Week's Consideration of a Famous Opinion

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¶ Still drawing upon *The History of Freemasonry*, we attempt to clarify the conclusion of reliable researchers regarding the advent and character of modern Freemasonry. That it was founded by Templars and Rosicrucians has been stated earlier. But it is asserted emphatically that it was not a direct outgrowth of either of these two influences.



It is very certain from the best histories of the Templar Order that, in addition to the open ritual for the reception of a candidate for the Order, there was a secret ritual, and no one was admitted within their quarters during the ceremony of reception. This does not, however, prove that, whatever secret ceremonies were used, were in any manner connected with the Freemasons. Recent examinations by our most advanced Masonic scholars, such as William James Hughan, Robert Freck Gould, and others too numerous to mention who are members of the Lodge Quatuor-Coronati in England, and the Grand Secretary of the Grand Lodge of Scotland, D. Murray Lyon, that, prior to the formation of the Grand Lodge of England in 1717, there was no ritualistic observance in the reception of Masonry. Nor have any indications been found anywhere in the world, that our modern rituals of the various degrees of the Lodge, Chapter, Council, and Templar Order, had any ancient formulas whatever. To the careful student, every one of these ritualistic formulas bears intrinsic evidence of the modern era in Masonry. In the three degrees of the Blue Lodge, the want of congruity and manifest errors as to the facts at the building of King Solomon's Temple, the topography itself of the site of the Temple, and the situation of the City of Jerusalem—all concur in the conclusion that the ceremonies are all symbolical and allegorical, and consequently so much the more valuable to the student of symbolism and the philosophy contained in these degrees—and this can be said also of all the other degrees.

—ALBERT G. MACKAY, M.D., 33°

To the Members of the Esoteric Hierarchy, Greetings!

The "Tabula Aurea" which we have examined was signed by Larmenius, and then by his successor Alexandrinus (Franciscus Thomas Theobaldus of Alexandria). Under these signatures, the acceptance of the document and its rigid conditions is indicated by twenty-two signers to the year 1804. This, then, is the document which some historians challenge on the basis of its being "unprecedented" or "without unique necessity" and "inherently lacking in typical Templar qualities."

The conditions which made it necessary, useful, and eminently timely, also made it unique and unprecedented, for never were such conditions faced by other Grand Masters or Supreme Councils in the past history of Templarism. As to "inherent qualities," if these critical historians knew the secret codes and ciphers of the Templars--given only to a few of the most trusted in each cycle--they would prove that the document was composed and carefully written by one whose powers almost equalled those of the Grand Master. It could not, therefore, have been prepared either by an impostor or a stranger to the Order, as some say, or by one willing to sell his honor and life for a hoax. Many eminent authorities look upon the Larmenius "Charter of Transmission" as one of the most important and informative charters ever issued.

As to the unbroken continuation of the Order of the Temple following the martyrdom of Grand Master Jacques de Molai, as some call him, there is a mass of indisputable evidence. Robert F. Gould in his History of Freemasonry, however, states that the entire organization of Templars was suppressed and ceased to exist after the year 1313 or 1314.

On the other hand, another authority, Albert G. Mackay, 33d, says in his History of Freemasonry (page 1356): "The persecution of the Templars in the 14th century does not close the history of the Order, for though the Knights were spoliated, the Order was not annihilated. In truth, the Cavaliers were not guilty, the brotherhood was not suppressed, and, startling as is the assertion, there has been a succession of Knights Templars from the 12th century even down to these days; the chain of transmission is perfect in all its links.

"James de Molay, the Grand Master at the time of the persecution, anticipating his own martyrdom, appointed as his successor in power and dignity, Johannes Marcus Larmenius of Jerusalem, and from time to time to the present there has been a regular, uninterrupted line of Grand Masters. The Charter of Transmission, with the signatures of the various chiefs of the Temple, is preserved at Paris, with the ancient

statutes of the Order, the rituals, the records, the seals, the standards, and the early memorials of the early Templars."

It is interesting to note that the prestige of the Order did not diminish in the later years under these successive Grand Masters, if one is to judge by their high character and worldly position. There was Bertrand du Guesclin, Grand Master from 1357 to 1380, well known in history as a famous French commander. From 1478 to 1497, Robert Lenoncourt was Grand Master. He was a Cavalier of one of the most ancient families of Lorraine. From 1516 to 1543, Philippe Chabot, a renowned Captain in the army of Francis I, King of France, held the office. Observe that Templarism was not seriously weakened in France--the country in which it was supposed to have been completely suppressed!

Henry, Duke of the illustrious House of Montmorency, was Grand Master from 1574 to 1614. At the close of the 17th century, James Henry de Duras, a Marchal of France, nephew of Turenne, and one of the most skillful officers in the ranks of Louis XIV, was Grand Master.

In the years 1724 to 1770, three Princes of the illustrious House of Bourbon--Louis Augustus, Duke of Maine, Louis Henry Bourbon Conde, and Louis Francis Bourbon Conde--were successively Grand Masters.

In 1776, Louis Hercules Timoleon, Duke de Cosse Brissac (a name significant in Rosicrucian history), became Grand Master and held office until the commencement of the French Revolution.

In England, another list of names bears testimony to the high standing of the Order. In 1838, upon the transition of Grand Master Bernard Raymond, the British Admiral, Sir William Sidney Smith was elected to the high office and was a devoted, enthusiastic Grand Master until his sudden transition in 1840. During his regency the following well-known Englishmen were officials in the various departments of the Order: Grand Prior for England, the Duke of Sussex; Grand Prior for Ireland, the Duke of Leinster; Grand Prior for Scotland, the Earl of Durham; and Grand Prior for India, General George Wright. There were others.

In 1705, however, a great impetus was given the Order by the calling of a special General Convention at Versailles, France, by Grand Master Philippe II, Duke of Orleans, Regent of France. The highest dignitaries and members of the secret inner circle from every land assembled at the Regent's palace and for several days held secret sessions, discussing and voting upon many new and vital principles. New regulations were added for the more efficient control and dispersion of the Order's activities.

According to minutes and extracts written at the time and preserved in the archives of the Order, Philippe had in his possession several communications from the Great White Brotherhood, advising him of important national and international affairs not far distant and requiring the attention of the Templars. It is not permissible to quote from these documents, but they reveal how precisely certain potentates in Europe--and other lands--were kept advised of coming events.

As a result of the preparations made for the predicted events, Philippe accepted the suggestion of the Sovereign Council and promoted certain additions to the rules and regulations which enabled him to establish for all time the "Imperial Sovereignty" of the Order. This confirmed and strengthened the perpetual autonomy created by the famous Charter issued by Grand Master John Mark Larmenius in 1324.

Another important Convention was held in Paris in 1839, just one hundred and thirty-four years after the one in Versailles. Many annual and special conclaves had been held during this span of years, and the Order had grown larger, though more exclusive and secret. Military activities had become less frequent, but the true militant spirit of the Templars had become greatly strengthened through the broadening of their "great work". The "Recovery of Jerusalem" and the "establishment of a new House of Solomon" became symbolic terms representing the two predominating purposes of the Order--with no reference to Palestine in mind. In fact, the eyes of the leaders were turned westward, across the great Atlantic toward the New World to which their special emissaries and legates had been sent in 1693, 1705, 1736, 1776, 1801, 1803, 1814, 1815, 1816, 1822, 1828, 1834, and 1839.

The foundation in the New World had already been laid: First, by Columbus (Colon) during his early voyages, as shown by his true diaries, maps, and confidential reports, given to the Templars' archives in Portugal, with which section of the Order Columbus was affiliated as a Knight Templar for many years; second, the special group organized in Europe, composed of Rosicrucians and Templars in accordance with the plans outlined by Sir Francis Bacon in his allegorical story of the House of Solomon, the New Atlantis.

This group from various parts of Europe gathered in London before departing from the Old World in their specially chartered ship. A final session for "last instructions" was held in The Temple in London under the protection of the Templars--and to these brave men and their wives was given the sacred "stone" to rest on the soil given them by William Penn, in what has become Fairmount Park, Philadelphia.

To this foundation community in the New World came the special legates from the Templars, the Rosicrucians, and the Great White Brotherhood from time to time, assisting the colony in its work of helping the leaders of America to carry out the idealistic nation dreamed of in the old documents of these organizations.

Throughout the eighteenth and nineteenth centuries, the Order continued its international activities in accordance with an international division of jurisdictions of the Order as established at the great Convention held in Paris in 1839. The world center of the Order remained in Europe and each country had its secret legates as members of the Sovereign Council, meeting annually in various large cities of Europe.

Only in the American colonies was the problem of organization complicated by a curious series of incidents which required time and much preparatory work. Considering the size of the geographical limits of the country, the close association of several nations, the diversity of original citizenship, the rapidly increasing emigration, the political strifes and other matters, the cup was truly full, so far as organizational complexities were concerned. One other factor, however, was the last drop which caused the cup to overflow. This was the sudden and surprising creation of an independent body of Templars in the United States as an affiliation of Freemasonry.

In the next monograph we will continue our consideration of the Knights of the Temple.

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Fraternally,

YOUR CLASS MASTER



Summary of This Monograph

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¶ **The "Tabula Aurea" issued by Grand Master Larmenius and containing the signatures of his successors in office to the year 1804 is preserved in Paris.**

¶ **The document, nonetheless, is held to be unauthentic and the evidence of unbroken succession of Grand Masters impossible to those historians who insist that the Templars ceased to exist after the execution of De Molay.**

¶ **Incontrovertable evidence exists, however, of the growing strength and prestige of the Order in France where it was supposedly suppressed. In England, likewise, it continued to be recognized as a power as late as 1840.**

¶ **The "great work," however, had been broadened with the New World. The foundation work included the early voyages of Columbus, the *New Atlantis* of Sir Francis Bacon, and the establishment of the colony in Pennsylvania.**

¶ **The world center remained in Europe although the problems faced in the American colonies in the New World presented problems which concerned the whole program of expansion—especially the surprising creation of an independent body of Templars in the United States as an affiliate of Freemasonry.**



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The Ancient and Mystical Order Rosae Crucis

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THE CONCURRENCE

This Week's Consideration of a Famous Opinion

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¶ Created by Templars and Rosicrucians, modern Freemasonry perpetuates teachings that are age-old. It is this ancient tradition within the heart of Freemasonry to which the following lines refer.



Those who established the speculative Order imparted that which they chose in the manner that they chose, and to none of the official masters or brethren did they reveal their motive. The symbolical science was, firstly, an experiment on the mind of the world and, secondly, a shrine erected to contain a memorial on the part of those whose memorials are everywhere, but their complete programme is nowhere. The veil was woven with great care, so that the rank and file of the Brotherhood, who were not otherwise prepared to see behind and beyond it, should have a colourable reason to be content with the veil itself, believing that they had attained a precious gift therein. But even with greater care the hallows and the holy relics, the signs and root-matters of a secret science, were placed behind the veil and obtruded vaguely beyond, so that those who could penetrate further should have no doubt as to the Mysteries within, but should recognise them as records of a Great Experiment which was once made in the world, as testimony that it had not failed, and as an incentive to the zeal of the few who might dare to dream of repeating it. And it has come about that many have seen in part and a few with real illumination; but the last secrets are possible, as I have said, to those only who have passed through the experience of other and greater schools, so that hereunto it has never entered into the region of communication.

—A. E. WAITE, 1857-1942

To the Members of the Esoteric Hierarchy, Greetings!

The Templars of Freemasonry

Worthy and well-qualified Freemasonic historians in the United States and England are perplexed by the mysterious introduction of Templarism into Freemasonry in the United States.

The creation of an independent body of Templars was a sudden and surprising incident in the history of Templarism. In reality, instead of the creation of a body of Templars, it was a spontaneous creation of "Knights Templar" without an official body to sponsor or authorize their titles.

Perhaps nowhere else in the history of fraternal or secret societies do we find the equal of this. Man after man, here, there, and everywhere in the various sections of the United States, was honored and titled with the term Knight Templar without any organization, any superior officer or legate, to warrant such action, and without any preparation, ritual, or true obligation. Even Freemasonry itself is unable to account for the development of this appendage to its legitimate and recognized degrees.

Thousands of persons in the United States consider the "Knight Templar" section of Freemasonry something inherited, along with other ritualistic degrees and sections, from the Freemasonic lodges of antiquity. They also believe that the Freemasonic form of Templarism is universal, is a part of and identical with, Templarism in Europe. Even the name of the martyred Grand Master of the Templars, Jacques de Molay, is freely associated with the honored and beloved names of Freemasons, by the Masonic craft in the United States. This adds to the erroneous impression that Freemasonry is the present-day conservator of the rites of ancient Templarism. There is absolutely no foundation in fact for this misunderstanding, except that in the "York" rite of Freemasonry, the ultimate in honors is conferred with the title Knight Templar.

In Mackay's History of Freemasonry, William R. Singleton, 33rd, an acknowledged Masonic historian, says: "We learn from various writers that, in the progress of Freemasonry in the American Colonies, somewhere about the latter half of the 18th century (1750-1775), some officers of an Irish regiment claimed to be possessed of the Knight Templar Order, and, through them, several of our own Masons received the several appendant degrees and the Order of Knight Templar."

This Masonic historian then states that the first authentic information that Freemasonry has of the Templar Order in the United States is in regard to the degree Knight Templar's being conferred in a Freemasonic lodge in Boston on August 28, 1769. After discussing the manner in which other Freemasons

were given the degree of Knight Templar by groups of Masons in lodges operating only under warrants as Masonic "Blue Lodges," this historian continues:

"The question of 'Regularity' here presents itself as to the 'validity' of the Capitular degrees, not only in the United States but originally in Europe." In other words, the question of the validity of the Knight Templar title's being conferred by Freemasonic lodges upon Freemasons in the United States and England is a matter for investigation and study. It must be kept in mind that at the time these Knight Templar "titles" were being conferred upon Freemasons in America (1769-1783) the old, original, and only true Order of Knights Templar was still in active, proper, authentic operation in Europe, a distinctly independent organization, with its own rules, constitution, charters, rituals, degrees of initiation and processes of accepting and knighting men deemed worthy. Nowhere in the Freemasonic records of the United States during the years 1769 to 1785 is there a single indication that these Freemasonic "Knights" were prepared, tested and tried by the standards of the Templar Order, and then initiated by any ritual. The "title" of Knight Templar was simply "conferred," granted, or bestowed—with little or no ceremony.

The ancient—and still active—regulations of the Order of Knights Templar required that the honor of Knight could be conferred (without complete initiation ceremony) upon a worthy and tried person only by a Prince of the Sovereign Grand Council or by a Grand officer, in accordance with power granted to him by a warrant issued by the Sovereign Grand Council in Europe. Those Princes of the Order holding the position of Grand Bailli, and possessing the Grand Croix by Imperial warrant, are empowered to "confer" the honor of Knight upon a person who has "distinguished himself in service to the Order of Temple, the Order of Rosicrucians, or the G.W.B."

Since there was no organization of Templars "of competent jurisdiction" in the United States, no Templar commandery, encampment, or bailliage, and no Prince of the Order of the Temple in this country, and no authority granted to any Freemasonic lodge anywhere in the world, it is certainly fitting to inquire into the "validity" or genuineness of the "titles" of Templar conferred in the United States in 1769 and thereafter. By whom were such "titles" conferred; how were they conferred, and why? In fairness it must be said that Freemasonic historians treat this subject, and the foregoing important questions, frankly, and with no attempt to hide their inability to justify the "adoption" of a title and honor belonging exclusively to another and independent organization.



William R. Singleton, before mentioned, says: "In the matter of the various parties, who without competent authority attempted to confer the degrees of the Commandery upon innocent

Brethren, it appears from all that we can learn from recent writers, that the several degrees of Red Cross, Knight Templar, and Knight of Malta were conferred, whatever may have been the several rituals, at that early period, and they were assumed to be correct."

No rituals for the title of "Knight Templar" were used, however, during these early years, and Freemasonic records show that it was only after a large number of Freemasons had been "made" Knights of the Temple that they gradually came together to form Commanderies, or ritualistic groups, and invented a ritual of their own, wholly unlike—and even contrary to—the true ritual of the Templar Order.

Here we have an organization coming into existence upon authority and power given to it by its members who had received no such power from any competent body. So long as no one challenged the good motives and intentions of Freemasons in this procedure, all was well. There is not the slightest evidence that American Freemasonry intended an injustice to the original and true Order of Templars in Europe or to deceive their own brethren.

Undoubtedly the Freemasons of Boston, and elsewhere in the United States during 1769 to 1800, believed that the true Order in Europe was nonoperative, and that the conferring, in an honorary manner, of an ancient, obsolete, uncontrolled title was perfectly proper. As time passed, however, the error was discovered, and historians and writers within and without the Freemasonic Craft called attention to it. Freemasonic Commanderies were then strong and widely established, and it was deemed unnecessary to dissolve them.

On this point of correcting the error, Mr. Singleton, again speaking as a Freemasonic historian, says: "We say, let the question, as to the orthodoxy of American Templarism, settle itself, all in good time; very, very few Templars in the United States know anything whatever of this controversy, and 'where ignorance is bliss, 'twere folly to be wise.'" That is certainly a frank admission!

Nearly all of the Freemasonic historians quote one eminent Templar historian, Lieutenant-Colonel J. B. MacLeod Moore. Lieutenant-Colonel Moore was not only a Grand Inspector General, 33rd of the A.A.S.R. of Freemasonry, but Supreme Grand Master "ad vitam" of the Sovereign Priory of the ancient Templars in Canada, holding one of the Grand Crosses of the Templars issued by the Prince of Wales. In a book called History of Freemasonry and Concordant Orders edited by the well-known Freemasonic historians, Henry Leonard Stillson and William James Hughan (published in 1892), there is a section of the history titled "British Templary." Lieutenant-Colonel Moore wrote this portion, "Division XVII," and authorized its publication over his signature. Therefore, in him we have a high official of Freemasonry and an equally high official of that true Templarism which has no

connection with Freemasonry. Lieutenant-Colonel Moore writes: (passim 742-777) "This has been a subject of careful investigation by me for a lifetime, having been a Mason for (some) sixty years and a Templar (nearly) half a century, in possession of almost all the rites and degrees professing to be Masonic. . . . Although the Templar degrees have been in connection with Freemasonry for about a century past, it does not follow that they previously had any such connection. It was only about that time (1785-1795) or a few years earlier, that the error was made in Great Britain and Ireland of adding the chivalric Templar Order to the Masonic system; the mistake originating in the false legend that, at the suppression and dispersion of the old military Order, in the fourteenth century, many of the members joined the Masonic Craft of builders, introducing into Freemasonry the usages of their old religious military Order. This has been amply proved to be an idle tale without foundation. Why, then, continue to perpetuate so glaring a misstatement?

"Templary founded upon modern Freemasonry is a misnomer, and does not represent the Templar Order, ancient or modern. It is only an imitation Masonic degree, on Christian principles. The name Masonic Knights Templar was now (1791) first heard of in England; and up to this time, all the Templar encampments were qualified to give the degrees of the 'Rose-Croix' and the 'Kadosh' which had existed in England as Templar degrees years before the establishment of the Ancient and Accepted Scottish Rite."

In the next monograph we will continue our consideration of the Knights of the Temple.

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¶ Thousands of persons wrongly consider the "Knight Templar" section of Freemasonry to be something inherited, along with other ritualistic degrees and sections, from the Freemasonic lodges of antiquity. They even accept the martyred Grand Master of the Templars, Jacques de Molay, as one of the outstanding Freemasons of the past.

¶ In August of 1769, Masonic records show, the title of Knight Templar was conferred in a Freemasonic lodge in Boston, Massachusetts. At this time, the old, original, and only true Order of Knights Templar was still active as an independent organization.

¶ According to the regulations of the ancient Templars, the title of Knight could be conferred (without complete initiation ceremony) *only* by a Grand officer or a Prince of the Sovereign Grand Council, acting under a warrant issued by the Sovereign Grand Council and holding a Grand Cross of the Order. In Freemasonic lodges during the years 1769 to 1785, the title was simply conferred or bestowed without warrant and with little or no ceremony.

¶ Only after a large number of Freemasons had been made Knights in such fashion did they gradually come together to establish Commanderies, inventing at the time a ritual wholly unlike that of the ancient Templar Order.

¶ Lieutenant-Colonel J. B. MacLeod Moore, both a Grand Inspector General 33rd of the A.A.S.R. and Supreme Grand Master ad vitam of the Sovereign Priory of the ancient Templars in Canada, holding a Grand Cross of the Templars issued by the Prince of Wales, emphatically declared: "Templary founded upon modern Freemasonry is a misnomer, and does not represent the Templar Order, ancient or modern."



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THE CONCURRENCE

This Week's Consideration of a Famous Opinion

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¶ Despite the inevitable changes brought by the years, Freemasonry was built on a foundation impervious to time. Ancient traditions and truths concealed in symbolism and allegory were the stones laid by its Rosicrucian and Templar builders.



Freemasonry is modeled on the plan of the Ancient Mysteries, with their glyphics and allegories, and this is no mere coincidence; the parallels are too closely drawn. Bro. Pike came to the conclusion, after long and patient investigation, that certain Hermetic Philosophers had a hand in the construction of the organization of Free and Accepted Masons, and if they embodied in its symbolism more than appears on the surface, and far deeper truths than the superficial student readily discerns, it was evidently designed that future generations should discern and use these profounder secrets.

—J. D. BUCK, M.D., F.T.S., S.R. 32°, 1838-1916

To the Members of the Esoteric Hierarchy, Greetings!

The titles and honors of two ancient fraternities—the Templars and the Rose-Croix (Rosicrucians)—thus came to be erroneously attached to Freemasonry as "higher" degrees, first in Great Britain and then in the United States during the very years that the Templars and the Rosicrucians, as old and independent organizations, were highly active and in no sense associated with the newly formed body known as Freemasons.

Another Masonic historian, Frederic Speed, 33rd, Past R.·.E.·. Grand Commander for Mississippi, has written: "It is a mere waste of time and effort to attempt to connect American Templarism with 'the system of Ancient Knights Templars . . .' The Grand Master of American Templars is Grand Master only in name.

"It, therefore, seems doubtful if the Masons who introduced the degree, and 'set up' what is called Templar Masonry, in the New England States, ever had the degrees conferred upon them. If so, how came they to make a ritual for themselves, unlike anything in the world?"

There lies the crux of the whole matter. It would be foolhardy to deny that the Freemasons have always had the right to add to their list of degrees those which they believed to be typical of the spirit of the ancient traditions of their Order; and, most certainly, Freemasonry has the right to create for these degrees such rituals as will dramatize and reveal the spirit of each degree.

No one can challenge the right of Freemasonry to admire and honor ancient movements among men that contributed to the advancement of civilization or the perfection of man's spiritual, social, and political behavior; nor to express that admiration and honor by naming some of its "higher degrees" with a descriptive title. This, in fact, has been done by Freemasonry, and the various degrees of the A.A.S.R. are noble examples.

There should be no mistake in the minds of any that such Freemasonic degrees are integral or dependent parts of the organizations thus honored. The 18th degree of the so-called Scottish Rite of Freemasonry is called, in America, the "Rose-Croix" degree, and in many British records, the "Rosicrucian" degree. It was added to the list of "higher degrees" in honor or respect for the ancient Rosicrucian Order. It adopted some of the Rosicrucian symbols, modified a few, and invented a ritual of initiation for this degree wholly unlike the Rosicrucian ritual of ancient and modern times.



While thousands of "Scottish Rite" Freemasons in America, and many thousands in England and elsewhere, have passed through the Freemasonic "Rose-Croix" degree, with ritualistic

ceremonies, and forever after wear or carry a Rosy Cross symbol of that degree, there has never been any attempt on the part of these "Rose-Croix Freemasons" to form themselves into a body labelled "Rosicrucian" or to claim that they are the logical or arbitrary descendants of the ancient Rosicrucian Order. Every "Rose-Croix" Freemason knows that he was not "made a true Rosicrucian" by the ceremony of the 18th degree, but was merely given that symbolical title as an expression of the respect Freemasonry has for the idealistic principles of the genuine Rosicrucian Order. Each knows that the true Rosicrucian is a member of that separate organization known as the Rosicrucian Order, unassociated with Freemasonry. Each knows that the Rosicrucian Order still operates throughout the world, carries on its own ceremonies, perpetuates the ancient landmarks and traditions, and has its own independent Temples, Colleges, Shrines, and Sovereign Sanctuaries throughout the world. There is no possibility of any misunderstanding in this regard.

With Templarism, however, the story is different, merely because the Freemasons who have received the honorary, symbolical degree of "Knight Templar" have organized themselves into groups or bodies, and have even adopted a military uniform and carry banners and other pieces of military equipment bearing words which imply that these "Knights" form a "Commandery" or body of men who have inherited the rights and succession of the true Templar Order.

There is no evidence of deliberate misrepresentation in this regard, as the foregoing quotations reveal. There is no question about the fact that the entire membership of Masonic Templarism in the United States represents a noble, impressive army of highly eminent and cultured men of high character; and there is no question as to the high ideals and purposes back of their Templar organization. Still this vast army of Masonic Templars is not a part of, nor related to, the original and still operative Order of the Temple.

If these Freemasons were officially—and quite definitely—known as Masonic Templars, and if their Commanderies and Encampments were known as bodies of Masonic Templars, there would not be the confusion which must follow when the uninitiated learn of a Knights Templar group here and there which is not identical with the group of Knights Templar associated with Freemasonry.

In Europe there are active bodies of the true Knights Templar, and likewise those Freemasons who reveal themselves in military form under the same title. If the Order of the Temple becomes as active in the United States as it is in Europe, the confusion will be even more perplexing. It will become incumbent upon the Knights of the Order of the Temple to declare themselves independent of Freemasonry—as they have done in foreign lands—and it will be equally necessary for the Masonic Templars to declare

themselves independent of Knight Templarism. How this may be done is not a matter for the writer to suggest. It has already occupied the attention of many prominent Masonic leaders and will, no doubt, receive the impartial consideration of those whose decisions are competent.

On the part of the true Templars, however, there will be a consistent representation of distinctiveness from Freemasonic connection or association purely for the sake of fairness to all concerned. The terminology of the true form of Templarism is quite different from that used by the Masonic Templars; and the emblems, seals, standard (flag), shield, insignia, and rituals are different.

No Knight of the Order of the Temple in the United States will ever find any reason to believe that he has any connection—immediate or remote, direct or indirect—with the Freemasonic organization, or the Masonic Templars. In every manner possible this fact is impressed upon him, and this brief history of true Templarism is but a part of the system to assure this correct understanding.

TRUE KNIGHTS OF THE TEMPLE TODAY and THE GREAT WHITE BROTHERHOOD

It is perhaps unnecessary to say that the spirit and body of true Templarism are still united in unsuppressed determination to carry out the ancient cries of "the Militia Crucifera Evangelica" and "the restoration of Jerusalem." In recent centuries the flag and its symbol have a wider meaning, and the restoration of "Jerusalem" is understood to be the restoration of the Essene ideals. In other words, the Knights of today are still the militant defenders of the Sacred Temples of the G.W.B., and the protectors of their worshippers.

The claim that the ancient Knights were brave warriors and crusaders, religiously inspired, but wholly free from any secret principles, initiations, or teachings, is absurd in the face of the facts. The Order of the Knights of the Temple was created to carry out certain secret missions while outwardly and publicly serving as a truly military defensive body.

As a public militia it was necessary to comply with many civic and ecclesiastical rules and regulations—even though many exemptions were granted. The Knights assumed, also, that they were under certain obligations to the civic officials and the populace, because of the support given the organization in trying circumstances.



In every district where the Knights were permanently or temporarily located, the spirit of true chivalry was abundantly manifest. The poor, the sick, and the crippled were helped. The interests of the oppressed were championed and many reforms in social and moral practices were promulgated.

The increasing wealth of the Knights, as the centuries passed, enabled them to render unusual service to the needy during the peaceful periods of the routine life of the Templars. Since not a mite of their vast funds came from the resources of the poor, but from the abundance of the wealthy and noble, it is only natural that the Templars came to be known among the serfs and provincials as "Fathers of the Poor." This term followed them through the centuries and through many lands. Even in modern times, whenever a conclave or congress of Knights is held, there is a closing banquet. Instead of an extravagant feast for the exclusive satisfaction of the Knights, a satisfactory, if unpretentious, meal is served to as many of the poor and hungry as can be brought within the confines of the largest hall procurable. In keeping with the ever-manifest spirit of chivalry, the Knights, from the highest to the lowest, serve their less fortunate "brothers and sisters."

The Order was primarily and essentially a fraternity, and not a simple military-religious-charitable organization. Its extensive and efficient outer services—even in the field of humanitarian endeavor—were but shadows of its real, inner, secret work. While it offered to the uneducated, the unthinking, and the indifferent, that assistance most needed, it also offered to the thinking, evolving, progressive leaders of human unfoldment intellectual, spiritual, and philosophical assistance necessary for the perfection of man and the continual "restoration of Jerusalem."

In the next monograph we will continue our consideration of the true Knights of the Temple of today and the Great White Brotherhood.

May Peace Profound abide with each of you.

Fraternally,

YOUR CLASS MASTER

Summary of This Monograph

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Below is a summary of the important principles of this monograph. It contains the essential statements which you should not forget. After you have carefully read the complete monograph, try to recall as many as you can of the important points you read. Then read this summary and see if you have forgotten any. Also refer to this summary during the ensuing week to refresh your memory.

¶ Freemasonry's right to add to its degrees, to write its own rituals, or to honor in its own way any organization past or present which it feels exemplifies the spirit of the ancient traditions of its Order, is unquestioned. Objection is justifiably raised, however, when the practice infers an association or connection between Freemasonry and the organization so honored when there is none.

¶ The Rose-Croix degree of the A.A.S.R. of Freemasonry honors the ancient Rosicrucians in a purely Masonic way without inferring that the Mason who receives the degree is thereby entitled to the rights and privileges of a member of the Rosicrucian Order or that the two organizations are in any way related.

¶ This is not at all the case with the so-called Orders of the York Rite of Freemasonry. There the notion is implanted in the mind of the candidate that he is not only being inducted into another degree of Freemasonry but also being received into the modern successor to the ancient Order of Knights Templar. This is not in any sense true.

¶ The ancient Order of the Temple still exists as the defender of the sacred temples of the Great White Brotherhood and protector of those who worship in them.

¶ Primarily and essentially a fraternity rather than a military-religious-charitable organization, it offers assistance to the leaders of human unfoldment.



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THE CONCURRENCE

This Week's Consideration of a Famous Opinion

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¶ We are reminded in this monograph that the Great White Brotherhood is still the Supreme Worldly Hierarchy of the realm of Esotericism. J. D. Buck, physician, mystic, and writer, in *Mystic Masonry* concurs with this statement.



All along the line of history may be found those who possessed the true light. Concealing both their wisdom and their own identity from vulgar notice and foolish praise, they have walked the earth unseen and unknown to the many, but always known to their fellows, and to all real seekers after true wisdom. The ignorance of the rabble, the zeal of the superstitious, and the 'Vicegerent of God' have often made sad inroads among the servants of the Great Lodge; yet they have never been altogether exterminated; they have always existed to bear witness; and they exist today! . . .

These Adepts, or Masters, have, in every age, constituted the Great Lodge. Whether they congregate beneath vaulted domes, or meet at stated times, no one would be likely to know unless he belonged to the same degree; but one thing is very certain, and that is, that they bring help and knowledge to the world when most needed, and they are working thus today in the West as they have not done before for many weary centuries.

—J. D. BUCK, M.D., 1838-1916

To the Members of the Esoteric Hierarchy, Greetings!

We continue with an explanation of the Great White Brotherhood, its exoteric or physical body, and its esoteric, inner significance and manner of functioning.

The secret activities of the inner section of the Fraternity were in harmony with and a part of the age-old purposes of the Great White Brotherhood, as stated heretofore, and therefore associated with the slightly different operating modes of the Essenes, the Rosicrucians, the Egyptian Mystery Schools, the Martinists, and other specific channels of the Great Masters.

It must be remembered that the G.W.B. was, and still is, the Supreme Worldly Hierarchy of the realm of Esotericism. That there is such a Subliminal Hierarchy in the Cosmic is a fact to be apprehended only by the High Initiate; its realization by the uninitiated is unnecessary as well as impossible. Hence, any doubt on the part of anyone regarding the existence and functioning of a Cosmically enveloped Hierarchy of Masters, directly and indirectly affecting the destiny of men and nations, is proof of the unpreparedness of the doubting one.

As intimated, it is fortunate that man's advancement toward perfection--toward the ideal state which he approaches constantly in devious and diverse ways--is not dependent upon his universal recognition or understanding of the Cosmic power. In the many cycles of man's evolution, a host of inspired messengers, Avatars, have been chosen to carry out the earthly decrees of the Cosmic and reveal its wisdom.

These in certain numbers became the known and unknown members of the Great White Brotherhood on the earthly plane. After their retirement from public or semipublic labors, they isolated themselves by uniting with their predecessors in the secret monasteries of India, Tibet--or elsewhere--and there devoted themselves to the preparation of inspired manuscripts, the direction of the outer channels, and the preparation of their divinely decreed successors.

It is this phase of masterly supervision of worldly affairs which the true seeker for "more Light" is allowed to contact through the quickening of his apprehension and the removal of the blindfold from his eyes at the altar--the Shekinah--of his own Temple. And, it is this magnificent esoteric principle in the worldly scheme of things that Freemasons conceived naught of in their exoteric view of the purposes and activities of the Order of the Temple. To them this dual fraternity of crusaders and philosophers was but a sectarian military organization of noble origin and valiant accomplishments, worthy of emulation and symbolic immortalization.

Hence, no phase of the esoteric side of the activities of the Knights of the Temple was ever realized by those new Freemasons in Scotland and Ireland who contemplated the glory of adding the worldly, exoteric, militaristic feature of the Knights' devotion to the symbolic degrees of their gradually developing organization of human brotherliness.

Even when the St. Andrew's Freemasonic Lodge in Boston unceremoniously and arbitrarily took the title and symbol of the Knights of the Temple into its ark of covenants, it did not realize that it was glorifying the shadow instead of the substance. That it proceeded to "confer" replicas of this adopted title upon its most worthy and distinguished members, obligating them to exemplify the "nobility and valor" of the Knights of old, proves that Freemasonry was actuated by the most virtuous of motives and innocent of the real nature of the ancient Knighthood.

This is indicated by the fact that the early historians of Freemasonry believed that the Order of the Temple had ceased to exist in 1313, and was, therefore, in 1870 a ghostly figure of tradition awaiting the return of its departed spirit--or an agreeable substitute. They also believed that the Order was purely *militaristic, and exoteric without* secret teachings, sacred rituals, distinctive obligations, esoteric sponsorship and concealed purposes.

Many of these historians write in an apologetic manner, seeking to find justification for the lack of authority or ceremony in transplanting a mere shadow of the Order from Europe to the United States. They definitely state that "there has never been found any evidence" that there were any inner, secret rituals or teachings in the life of the Order of the Temple, nor any veiled or obscure purposes associated with the activities of the Knights. The inability to find such things does not prove that they never existed. It is simply a negative, syllogistical premise upon which one builds false and bewildering conclusions.

The Great White Brotherhood, through the acts of its worldly legates, has ever and anon created new and unique channels for the outer expressions of its activities and the more efficient contact with certain, definite groups of peoples, in diverse times and places.

The ancient mystery schools were the earliest channels of this kind, assuming names, symbols and practices befitting the time and place. The astonishing accomplishments of Akhnaton (Amenhotep IV), Pharaoh of Egypt in the 14th century B.C., were an outstanding example of the supremely wise selection of a specially qualified and prepared messenger to

establish a new channel for the elevation and illumination of seekers for Light.

The list of similarly selected messengers endowed with super-qualities and esoteric wisdom would make a long record in these pages, and a complete list of the various movements, sects, schools, groups and secret fraternities created as temporary or permanent channels for the use of the selected messengers and their neophytes would be too extensive for this record, even if it were permissible to name all of them.

But every truly sponsored channel of the G.W.B. is easily recognized by its devotion to the esoteric work and its recognition of other affiliated channels. The esoteric work always consists of the awakening, quickening and development of man's inherent Cosmic powers and subliminal nature. The complete or partial lack of this in the practices and labors of any human brotherhood distinguishes it as unassociated with the G.W.B.

Certain "landmarks," tokens, emblems, words, and phrases also distinguish the truly esoteric channels from the exoteric creations of man. Among the "landmarks" may be mentioned the active spirit of tolerance toward all religious faiths, all races and all colors of people, without distinction in social or political matters.

Among the tokens may be mentioned certain grips, salutations and greetings, all of a secret nature, but easily identified by the Initiate in any of the allied bodies.

Various words and phrases, however, may be quickly identified, even by the uninitiated, for they are used in all documents, in all publications, and in all general correspondence. Typical of these are: The Great Masters, Cosmic Hosts, Esoteric Principles, Peace Profound, The House of Solomon, The New Atlantis, The Invisible Brotherhood (referring to the retired and secluded members of the G.W.B.), The Venerable Master C.R.C., The Sovereign Sanctuary, Spiritus Sanctus, and many others of a distinctive nature.

Among the various emblems which distinguish the allies of the G.W.B. are the equilateral triangle in various positions,* the

*Some modern philosophical organizations, seeking to attract attention to their profound wisdom, claim that the "inverted" triangle is a symbol of the imaginary "Black Brotherhood" and of "Black Magic practices." These incompetent authorities do not know enough about the "Geometry of Occultism" to comprehend the fact that an equilateral triangle, like a perfect square or circle, cannot be "inverted," since it is perfectly balanced in any position--there being neither up nor down to it.

circle, the cross in various forms, the Dove, the Egg, the Arc, the Pelican feeding its Young, the Unfolding Rose, the Holy Chalice, the Holy Lance, the Knights' Armour and Sword, the Crown, the Serpent, and various Egyptian hieroglyphs or marks.

Each of those large or small associations or bodies of human beings created as channels for the expression of the G.W.B. have been expressly designed in form and nature to carry out some distinctive effort and produce certain definite results among selected classes of people in certain localities at different periods of time.

Some of the channels were wholly secret--the very chiefs of them being unknown to the general membership; others were semi-secret, such as the Rosicrucians and the Knights of the Temple. Some were for men, some for women, some for both; some were semi-religious, some wholly religious, and some wholly philosophical, ethical or chivalric; some a combination of these. Some were educational, some for secret experimental purposes.

None was ever purely speculative or social. Each had a very definite practical work to do, preparing others for practical efforts in the process of personal unfoldment and achievement. The actual "restoration of Jerusalem" was ever in mind, and all else was subservient. The search for the philosopher's stone, the elixir of life, the transmutation of metals, and the adjustment of karma, were merely symbolic terms for practical investigations and diligent efforts focalized on the realization of the practical aims. That these terms were misconceived by many ancient minds--as they are misunderstood today by the most learned--did not discourage the devoted workers. They added, rather, a cloak of security around the more concealed efforts, and discouraged the interest of the materialistic and the superintelligent egoists who have existed in every period of civilization and who, with their doubt, cynicism, and superiority complexes, seek to destroy rather than to create.

In our next monograph we will continue further with the esoteric nature of the Great White Brotherhood and its channels of expression.

May Peace Profound abide with each of you.

Fraternally,

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Summary of This Monograph

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¶ The secret activities of the inner section of the Fraternity were part of the age-old purpose of the Great White Brotherhood. The Great White Brotherhood is still the Supreme Worldly Hierarchy of the realm of Esotericism.

¶ As a representative of the Great White Brotherhood, the Order of the Temple had its esoteric side, but this was wholly unsuspected by those Freemasons who added the exoteric elements of what they thought Templarism to be to their organization.

¶ The Great White Brotherhood has many channels through which to carry on its work, each with its special landmarks and tokens, among which are the equilateral triangle, the various forms of the cross, the circle, the dove, the egg, the arc, the unfolding rose, and many others.

¶ No channel, however, is ever purely speculative or social. Each has a specific and practical end in view, an end related to the unfoldment of character and the perfection of man.



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THE CONCURRENCE

This Week's Consideration of a Famous Opinion

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¶ In esoteric literature are to be found allusions to that body of selfless workers who comprise the Great White Brotherhood. Known only to each other, theirs is the task to guide and assist the masses of men in their evolutionary ascent.



The persecution of the enlightened by the Church of Rome necessitated various disguises by the Sectarians—Poetical, Artistic, Theosophic and Hermetic—and it could not be otherwise; humanity, in the abstract, seldom abandons that which it knows to be true and takes steps to transmit it through the centuries: truth never dies. One of the modes employed was to speak, or write, in a language that will bear a double interpretation, the one intended for the ordinary hearer, and the other for the Initiate who had the Key of interpretation.

—JOHN YARKER, c. 1909

To the Members of the Esoteric Hierarchy, Greetings!

(We continue with an explanation of the Great White Brotherhood, its exoteric or physical body, and its esoteric, inner significance and manner of functioning.)

Many of the channels sponsored by the Great White Brotherhood found it advantageous to change the names or outer symbols of their groups as they developed through the years and moved from one country to another. The esoteric signs or tokens remained fixed, however, and the specific landmarks unaltered. Some merged completely with other organizations, others temporarily allied themselves or were partially absorbed by companion channels. A few were abandoned when their limited missions were fulfilled. One or two present-day organizations, founded on the ashes of older and retired movements, struggle vainly against universal obstacles to maintain a body where the spirit has been withdrawn, illustrating the vanity of man in attempting to foster a self-glorifying institution that has no cosmic authority or support.

The Order of the Knights of the Temple assisted many small sects of men and women in Southern France and elsewhere, seeking to unfold the Rose of their comprehension, but it was intimately associated with the Rosicrucians from the earliest dates. This affiliation enabled the Knights to assist in protecting the Temples and Sanctuaries of the mystics of the Rose Croix, and enabled the latter to cooperate with the inner circle of the Knights in spreading the fundamental truths released by the G.W.B. While the Knights of the Temple were the protectors of the Temples and the welfare and beings of the Rosicrucians, the Fratres of Memphis and Mizriam* as another secret organization became the conservators of the ancient records, teachings and rituals of the Rose Croix. This Egyptian movement had its origin in two of the old mystery schools and to this day, restricts its membership to those who have distinguished themselves in one or more of the other allied channels.

As times and conditions changed, the various organizations modified their outer activities; especially those bodies devoted to the defense of property, the protection of life, and the promulgation of campaigns of correction and construction. In the so-called Middle Ages, with so many revolutionary campaigns being conducted

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* This organization is generally known among Initiates as the Ancient and Primitive Oriental Rites of Memphis and Mizriam, or as the Grand College of Egypt, a modern name veiled to hide the original. It has had many noble European secret chiefs such as the eminent Count Saint-Germain, known as the Great Master Ragoczy.

by state and church, and with many lands being invaded of warring enemies of light and progress, it was necessary that the constructive and protective forces of human evolution have their workers systematically organized.

Today, the enemies of light and progress are just as numerous, and as persistent, as in any period of civilization; but now they do not war in the open fields. They do not group themselves in visible hordes and challenge the physical prowess of the defenders of the faith. They use subtle powers, and conceal themselves behind fictitious names and symbols. They seek to poison minds instead of torturing bodies. They substitute alluring inducements for old-time forms of compulsion. They wear the white robes of the messengers of wisdom and the sackcloth of the divine, in place of their old battle armor. They use the studied niceties of expression in lieu of the exclamations of defilement. They now seek to send the souls of the seekers for Light into the abyss of spiritual darkness, where they were formerly content to cast the physical bodies of their opponents into pits of fire while their souls were left uncontaminated and firm in their convictions.

Certainly, the problems facing the defenders and protectors are different today. Physical warfare, in the name of the Great White Brotherhood, is unnecessary and unwarrented. Militant activity is of the mind rather than of muscle. Mental argument must be met by mental conviction. The enticements of darkness must be neutralized by the Beatitudes of Light. The subtle attractiveness of untruth and deception must be overpowered by the grandeur of truth and divine revelation.

To accomplish this, the defenders and protectors must anticipate false knowledge in its march through the consciousness of those inquirers seeking the fullness of life. Ignorance can be weakened by the positive influence of knowledge. False beliefs, enslaving and degenerative in their intriguing influences, can be supplanted by the prepossessing majesty of wisdom.

Hence, the allied channels of the Great White Brotherhood have united in the dissemination of truth in the most simple and comprehensible manner. They take from the cosmic laws and principles, and from God's continued revelations such fundamental facts as will awaken and quicken the contemplative nature in man and attune him with the true wisdom of life. This wisdom will fortify the evolving and unfolding consciousness and increase the inner potentials leading to Mastership over life's problems, attaining of earthly blessings, and immortality. This is the White Magic of the mystics of today, and truly a noble antidote for the "Black Magic" of the dark forces.

* * * * * *

From the monographs of the past few weeks, you have come to realize that most of the mystery and arcane schools of wisdom--those gatherings of men and women devoted to an inquiry into nature and cosmic laws and principles for better living--were related.

Those of like interests are drawn together. Real thinkers are always tolerant of each other's views, can differ in opinion and yet be sympathetic and cooperative. Hostility and animosity, jealousy, envy, and hatred are more the result of human emotions than of reason and contemplative thinking. Persons swayed solely by their emotions to adopt systems of thought without meditation become bigoted and unreasonable; they suppress and withhold all conflicting ideas. When one meditates upon the mysteries of life of which he is a part, he realizes the stupendousness of the cosmic scheme. Even momentary periods of Cosmic Illumination bring an influx of divine wisdom and flashes of truth that he knows are but bits of the whole. With the acquisition of more knowledge he becomes more humble, because the more he knows the more he realizes how little he knows.

The arcane schools frequently exchanged teachings and maintained cordial fraternal relationships as parts of the Great White Brotherhood. An avatar who had attained illumination would be admitted into the Great White Brotherhood, and as a governing body it would insist upon all working in harmony. The Great White Brotherhood continues to exist in its duality--the collection of minds and soul personalities on the Cosmic plane as Cosmic Masters, and the collection of living plenipotentiaries and avatars of leading esoteric Orders today. It is essential that from time to time there be a mundane or worldly affiliation of these organizations as well. These Orders, through their representatives, met periodically for the discussion of joint campaigns for the advancement of humanity and the protection of their several interests against the forces of darkness. Such a mundane organization holds conclaves, draws up rules and regulations, and determines the qualifications of Orders desiring admission. It has as well disciplinary powers, and the authority to approve the teachings of respective member Orders so that none may fall from their high purpose.

Such a mundane organization was the former Federation Universelle des Ordres et Societes Initiatiques, (F.U.D.O.S.I.), whose conclaves were held in Brussels, Belgium. AMORC participated in these conclaves through its Imperator of the Worldwide Jurisdiction of the Americas, Australasia, Europe, Africa, and Asia, and at times through other officers who represented him. AMORC, because of its history, teachings, and authentic affiliation with the Rosicrucian Order throughout the world, was included in this august Federation. The only other active esoteric and mystical Order of the Americas included in

the Federation was the Martinist Order. Some of these honorable Orders of the Federation were as follows: Ordre de la R+C Universelle: Ordre de la R+C Universitaire; Ordre de l' AMORC; Ordre Martiniste Traditionnel; Ordre Martiniste Universel; Eglise Gnostique Universelle; Ordre Universel Pythagoricien; Ordre des Militia Crucifera Evangelica; Ordre du Temple; Fraternite du Royaume Invisible; Societe des amis de St-Martin (Cercle d'etudes Martinistes); and l' Ordre des Druides.

Their teachings, some not so age-old as AMORC's are nevertheless inspired. Some more material are concerned with man's physical welfare and well-being. Others are more esoteric, concerned only with man's spiritual aspects. Others to an extent parallel the purposes of AMORC, unfold man's spiritual nature, and direct his consciousness to the use of the physical forces of the universe for the betterment of his life on this plane.

The first Imperator of the present Rosicrucian cycle, Dr. H. Spencer Lewis, had presented to him by associate Imperators of the F.U.D.O.S.I. some of the teachings of these other arcane Orders. The present Imperator has had transmitted to him, as well, documents containing these teachings and the authorization to disseminate them to the members of the Esoteric Hierarchy. Some of these teachings have never before been transmitted to students in the Western world, and I am pleased that now, for the first time, they will be disseminated to you. You will be asked to guard them carefully and to use them solely for the understanding that you can gain from them. You will, of course, use the power they may develop within you in furthering and helping others, but you will keep inviolate the actual manuscripts, in accordance with your solemn obligations as a Rosicrucian before the God of Your Heart and in the presence of the Terror of the Threshold. Ultimately you will receive the various teachings of these affiliated esoteric Orders.

May Peace Profound abide with each of you.

Fraternally,

YOUR CLASS MASTER

Summary of This Monograph

▽ ▽ ▽

Below is a summary of the important principles of this monograph. It contains the essential statements which you should not forget. After you have carefully read the complete monograph, try to recall as many as you can of the important points you read. Then read this summary and see if you have forgotten any. Also refer to this summary during the ensuing week to refresh your memory.

¶ The esoteric signs or tokens and the landmarks of the Great White Brotherhood remain fixed, although channels sponsored by them may change their names or outer symbols as they develop and move from one country to another. Some are abandoned as they outgrow their usefulness.

¶ The Order of the Knights of the Temple was intimately associated with the Rosicrucians from the earliest dates.

¶ While the Knights of the Temple were the protectors of the temples and the welfare and beings of the Rosicrucians, the Fratres of Memphis and Mizraim were the conservators of the ancient records, teachings and rituals of the Rose Croix.

¶ The problems facing the defenders and protectors are different today, and even more difficult than formerly. The allied channels of the Great White Brotherhood have united in the dissemination of truth.

¶ The Great White Brotherhood continues to exist in its duality—the collection of minds and soul personalities on the Cosmic plane as Cosmic Masters, and the collection of living plenipotentiaries and avatars of leading esoteric Orders of today.



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THE CONCURRENCE

This Week's Consideration of a Famous Opinion

▽ ▽ ▽



¶ If man is to benefit from the infinite multitude of objects about him, he must observe and meditate upon them. His own growth depends upon his ability to learn from nature and all creatures. Luther Burbank's application of this principle has benefited untold thousands. We quote an illuminating bit from one of his writings.



All my investigations have led me away from the idea of a dead material universe tossed about by various forces, to that of a universe which is absolutely all force, life, soul, thought, or whatever name we choose to call it. Every atom, molecule, plant, animal or planet, is only an aggregation of organized unit forces held in place by stronger forces, thus holding them for a time latent, though teeming with inconceivable power. All life on our planet is, so to speak, just on the outer fringe of this infinite ocean of force. The universe is not half dead, but all alive.

—LUTHER BURBANK, 1849-1926

To the Members of the Esoteric Hierarchy, Greetings!

During the World Conventions, Rosicrucian members meet various officers, attend lectures and demonstrations, and are escorted through the buildings. In this way they come to know the various departments, understand how the machinery of the organization functions, how the records are kept, the monographs prepared, the mail segregated, and the progress of the student determined.

In addition, they are given the opportunity of inspecting the original documents of authority of the Order--documents extended to it by affiliated jurisdictions and by the Rosicrucian authorities of Europe and elsewhere--establishing its legal authenticity and its connections with the age-old Rosicrucian Order. At such times, old Rosicrucian books, some dating back several centuries, may be examined. Some of these old works have never been republished, but excerpts from them have, from time to time, been incorporated in certain of the monographs. Outstanding Rosicrucians mentioned in histories of the Order in this country and abroad are included: John Heydon, Sir Francis Bacon, Thomas Vaughan, Cagliostro, Johannes Kelpius, Michael Maier, Jacob Boehme, Robert Fludd, and numerous others. These works are kept in a concrete, steel-reinforced room so constructed that fire would little damage it and its contents would remain intact. These papers, documents, and other contents vitally important to AMORC, because many are irreplaceable, are thus protected.

Recently, when visiting this vault, I came upon a very rare book, the contents of which are most inspiring. This book is in archaic English, almost requiring a translation. It was printed in London, England, in 1614. The old leather cover has broken at the back and is gradually disintegrating. The pages are age stained. The book, by Joseph Hall, is The Arte of Divine Meditation, first published in 1606. It concerns the benefits and uses of meditation, as well as a description of the kinds of meditation. For the next few weeks, beginning with this present epistle, you will receive this material in monograph form. I know you will be pleased to have these epistles each week. Later, similar material drawn from the writings of these philosophers, mystics, and Rosicrucians of the past will be made available to you.

THE ART OF DIVINE MEDITATION

Cap. 1.



It is not, I suppose, a more bold than profitable labour, after the endeavors of so many contemplative men, to teach the Art of Meditation: An heavenly business as any belongeth either to man or Christian, and such as whereby the soul doth unspeakably benefit itself. For by

this do we ransack our deep and false hearts, find out our secret enemies, buckle with them, expel them, arm ourselves against their re-entrance. By this we make use of all good means, fit ourselves to all good duties; by this we descry our weakness, obtain redress, prevent temptations, cheer up our solitariness, temper our occasions of delight, get more light unto our knowledge, more heat to our affections, more life to our devotion.

By this we grow to be (as we are) strangers upon earth; and, out of a right estimation of all earthly things, into a sweet fruition of invisible comforts. By this, we see our Saviour with Stephen, we talk with God as Moses; and by this we are ravished with blessed Paul into Paradise, and see that Heaven which we are loath to leave, which we cannot utter. This alone is the remedy of security and worldliness, the pastime of Saints, the ladder of Heaven, and in short, the best improvement of Christianity. Learn it who can, and neglect it who will; he shall never find joy, neither in God nor in himself, which doeth not both know and practice it.

And however of old some hidden cloisterers have engrossed it to themselves, and confined it within their cells, who indeed professing nothing but contemplation, through their immunity from those cares which accompany an active life, might have the best leisure to this business; yet seeing there is no man so taken up with action, as not sometimes to have a free mind; and there is no reasonable mind so simple, as not to be able both to discourse somehwat, and to better itself by her secret thoughts, I deem it an envious wrong to conceal that from any, whose benefit may be universal. Those that have but a little stock, had need to know the best rules of thrift.

Cap. 2.

The rather for that whereas our Divine Meditation is nothing else but a bending of the mind upon some spiritual object, through diverse forms of discourse, until our thoughts come to an issue; and this must needs be either extemporal, and occasioned by outward occurrences offered to the mind, or deliberate, and wrought out of our own heart; which again is either in matter of knowledge, for the finding out of some hidden truth, and convincing of an heresy by profound traversing of reason, or in matter of affection, for the enkindling of our love to God.

The former of these two last, we, sending to the schools and masters of controversies, search after the latter, which is both of larger use, and such as no Christian can reject, as either unnecessary or over-difficult. For, both every Christian had need of fire put to his affections, and weaker judgments are no less capable of this divine heat, which proceeds not so much from reason as from faith.

One faith (and I believe him) that God's School is more of affection than understanding--both lessons very needful, very profitable; but for this age, especially the latter: For, if there be some that have much zeal, little knowledge, there are more than have much knowledge without zeal. And he that hath much skill and no affection, may do good to others by information of judgment, but shall never have thanks either of his own heart or of God; who useth not to cast away his love on those, of whom he is but known, not loved.

Cap. 3.

Of Extemporal Meditation there may be much use, no rule: forasmuch as our concepts herein vary according to the infinite multitude of objects, and their diverse manner of proferring themselves to the mind; as also for the suddenness of this act. Man is placed in this stage of the world to view the several natures and actions of the creature; To view them, not idly, without his use, as they do him: God made all these for man, and man for his own sake.

Both these purposes were lost, if man should let the creatures pass carelessly by him, only seen, not thought upon. He only can make benefit of what he sees; which if he does not, it is all one, as if he were blind or brute. Whence it is, that wise Solomon putteth the sluggard to school unto the Ant; and our Saviour sendeth the distrustful to the Lilly of the field.

In this kind was the Meditation of the Divine Psalmist, which upon the view of the glorious frame of the Heavens, was led to wonder at the merciful respect God hath to so poor a creature as man. Thus our Saviour took occasion of the water fetched up solemnly to the Altar, from the Well of Shilo, on the day of the great Hosannah, to meditate and discourse of the Water of life. Thus holy and sweet Augustine, from occasion of the water-course near to his Lodging, running among the pebbles, sometimes more silently, sometimes in a baser murmer, and sometimes in a shriller note, entered into the thought and discourse of that excellent order which God hath settled in all these inferior things.

Thus that learned and heavenly soul of our late Estye, when we sat together and heard a sweet consort of music, seemed upon this occasion carried up for the time before-hand to the place of his rest, saying, not without some passion, "What music may we think there is in heaven?" Thus lastly (for who knows not that examples of this kind are infinite?) that faithful and reverend Deering, when the Sun shined on his face now lying on his deathbed, fell into a sweet meditation of glory of God, and his approaching joy.



The thoughts of this nature are not only lawful, but so behooveful, that we cannot omit them without neglect of God, his creatures, ourselves. The creatures are half-lost if we only employ them, not learn something of them.

God is wronged if His creatures be unregarded; ourselves most of all, if we read this great volume of the creatures, and take out no lesson for our instruction.

* * * * * *

Next week we will continue these discourses on meditation, discovering how the state may be acquired as well as the process by which illumination may be attained.

May Peace Profound abide with each of you.

Fraternally,

YOUR CLASS MASTER

Summary of This Monograph

▽ ▽ ▽

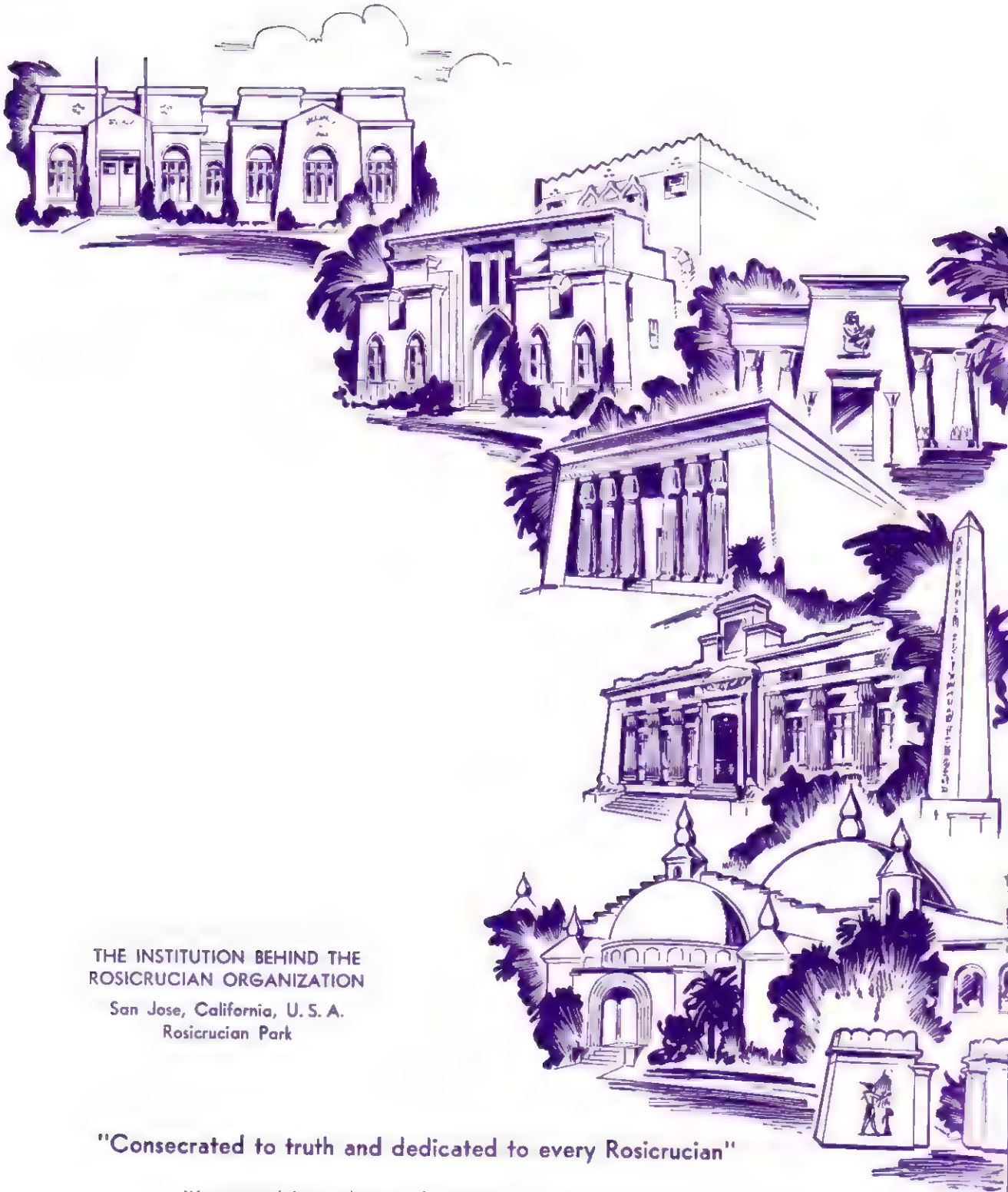
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¶ **To teach the art of meditation is a worthwhile mission, for all people sometimes have opportunity to utilize it and the benefits should be universally enjoyed.**

¶ **Divine Meditation may be effected by outward means, deliberately seeking for and concentrating upon some spiritual aspect or object in order to discover a truth, or better yet to enkindle our love of God.**

¶ **For Extemporal Meditation there is no rule since the mind may view and obtain understanding of a multitude of objects in many ways.**

¶ **It is our duty to observe and to learn from nature and all creatures.**



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THE CONCURRENCE

This Week's Consideration of a Famous Opinion

▽ ▽ ▽



¶ The approach to meditation is important. As stated in this monograph, all cares and worldly concerns should be laid aside. The time should be chosen deliberately, and the matter undertaken sincerely and prayerfully. Also, we are admonished in the following lines, we must feel, "feel in silence your touch upon the great inner Life." Then only are we prepared to deal with thought, and the substance of our thinking will be vital and creative.



These are some of the things some of the new modes of consciousness that come—Love, Faith, endless Life and Presence in space and time, endless Power, Knowledge, 'Humanity.' Let them be felt first. Do not think too much about them. When you have merged your being, if it be but for a moment, in its source, then inevitably on emerging (if union has really been effected) will one or other of these feelings that I have mentioned be found occupying your mind. Do not think—or at any rate delay the process of thinking as much as you can—but retain the mind in its state of feeling. Feel, feel, feel, in silence your touch upon the great inner Life, in these its first Creative forms. Rivet and hold fast these feelings; join them ever on to your central and abiding Self; make them into the great main branches of your Life tree; and so gradually let them pass outward into the twigs and ramifications of thought, to deal with the actual and the outer. Thus they will pass into structure.

—EDWARD CARPENTER, 1844-1929

To the Members of the Esoteric Hierarchy, Greetings!

The quaint language of these discourses may make them seem difficult. The difficulty will be lessened if the member occasionally stops long enough to recast the thought in his own words.

* * * * * *

Cap. 4.

Wherein yet caution is to be had, that our meditations be not either too far-fetched, or savoring of superstition. Far-fetched I call those which have not a fair and easy resemblance unto the matter from whence they are raised; in which case our thoughts prove loose and heartless, making no memorable impression in the mind. Superstitious, when we make choice of those grounds of meditation which are forbidden us as Teachers of Vanity; or employ our own devises (though well grounded) to an use above their reach; making them upon our own pleasures not only furtherances, but parts of God's worship; in both which, our meditations degenerate, and grow rather perilous to the soul; Whereto add, that the mind be not too much cloyed with too frequent iteration of the same thought; which at last breeds a weariness in ourselves, and an unpleasantness of that conceit, which at the first entertainment promised much delight.

Our nature is too ready to abuse familiarity in any kind: and it is with meditations, as with medicines, which with over-ordinary use, lose their sovereignty, and fill, instead of purging. God hath not straited us for matter, having given us the scope of the whole world, so that there is no creature, event, action, speech, which may not afford us new matter for meditation. And that which we are wont to say of fine wits, we may as truly affirm of the Christian heart; that it can make use of anything. Wherefore as travellers in a foreign country make every sight a lesson, so ought we in this our pilgrimage.

Thou seest the heaven rolling above thine head in a constant and unmoveable motion; the stars so overlooking one another that the greatest show little, the least greatest, all glorious: the air full of the bottles of rain, or fleeces of snow, or diverse forms of fiery exhalations: the sea under one uniform face, full of strange and monstrous shapes beneath; the earth so adorned with variety of plants that thou canst not but tread on many at once with every foot; besides the store of creatures that fly above it, walk upon it, live in it. Thou idle truant, doest thou learn nothing of so many masters? Hast thou so long read these capital letters of God's great book, and canst thou not yet spell one word of them? The brute creatures see the same things with as clear, perhaps better eyes. If thine inward eyes see not their use, as well as thy bodily eyes their shape, I know not which is more reasonable, or less brutish.

Cap. 5.

Deliberate meditation is that we chiefly inquire for, which both may be well guided, and shall be not a little furthered by precepts; part whereof the labors of others shall yield us, and part the plainest mistress, Experience: Wherein order requires of us first the qualities of the person fit for meditation, then the circumstances, manner and proceedings of the work.

The hill of meditation may not be climbed with a profane foot; but as in the delivery of the law so here, no beast may touch God's hill lest he die. Only the pure of heart have promise to see God. Sin dimmeth and dazzleth the eye that it cannot behold spiritual things. The guard of heavenly soldiers was about Elisha's servant before; he saw them not before, through the scales of his infidelity. The soul must therefore be purged, ere it can profitably meditate. And as of old they were wont to search for, and thrust out malefactors from the presence ere they went to sacrifice, so must we our sins, ere we offer our thoughts to God.

First, saith David, I will wash my hands in innocence, then I will compass thine altar. Whereupon not unfitly did that worthy Chancellor of Paris make the first stair of his ladder of Contemplation, Humble Repentance. The cloth that is white (which is wont to be the color of innocence) is capable of any dye; the black, of none other. Not that we require an absolute perfection (which as it is incident unto none, so if it were, would exclude all need and use of meditation) but rather an honest sincerity of the heart, not willingly sinning, willingly repenting when we have sinned; which who so finds in himself, let him not think any weakness a lawful bar to meditation. He that pleads this excuse is like some simple man, which being half starved with cold, refuseth to come near the fire because he findeth not heat enough in himself.

Cap. 6.

Neither may the soul that hopeth to profit by meditation, suffer itself for the time entangled with the world; which is all one, as to come to God's flaming bush on the hill of visions, with our shoes on our feet. Thou seest the bird whose feathers are limed, unable to take her former flight: So are we, when our thoughts are clinged together by the world, to soar up to our heaven in Meditation. The pair of brothers must leave their nets if they will follow Christ; Elisha, his oxen, if he will attend a Prophet. It must be a free and a light mind that can ascend this Mount of Contemplation, overcoming this height, this steepness.



Cares are a heavy load, and uneasy; these must be laid down at the bottom of this hill if we ever look to attain the

top. Thou art loaded with household cares, perhaps public; I bid thee not cast them away. Even these have their season, which thou canst not omit without impiety. I bid thee lay them down at thy closet door, when thou attemptest this work. Let them in with thee, thou shalt find troublesome companions, ever distracting thee from thy best errand. Thou wouldst think of heaven; thy barn comes in thy way, or perhaps thy count book, or thy coffers, or it may be thy mind is beforehand travelling upon the morrow's journey. So while thou thinkest of many things, thou thinkest of nothing; while thou wouldst go many ways, thou standest still. And as in a crowd, while variety of thoughts tumultuously throng in upon the mind, each proveth a bar to the other, and all an hindrance to him that entertains them.

Cap. 7.

And as our Client of Meditation must both be pure and free in undertaking this task, so also constant in continuing it; constant both in time and in matter, both in a set course and hour reserved for this work, and in an unwearied prosecution of it once began. Those that meditate by snatches and uncertain fits, when only all other employments forsake them, or when good motions are thrust upon them by necessity, let them never hope to reach to any perfection. For those feeble beginnings of lukewarm grace which are wrought in them by one fit of serious Meditation, are soon extinguished by intermission, and by mis-wonting perish.

This day's meal (though large and liberal) strengthens thee not for tomorrow; the body languisheth if there be not a daily supply of repast. Thus feed thy soul by Meditation; set thine hours and keep them, and yield not to an easy distraction. There is no hardness in this practice, but in the beginning; use shall give it not ease only, but delight. Thy companion entertaineth thee this while in loving discourses, or some unexpected business offers to interrupt thee. Never any good work shall want some hindrance. Either break through the obstacles, except it be with incivility or loss; or, if they be importunate, pay thyself the time that was unseasonable borrowed, and recompense thine omitted hours with the double labors of another day.

For thou shalt find that deferring breeds (besides the loss) an indisposition to good; so that what was before pleasant to thee, being omitted, tomorrow grows harsh; the next day unnecessary; afterwards odious. Today thou canst but wilt not; tomorrow thou couldst, but listeth not; the next day thou neither wilt nor canst bend thy mind on these thoughts. So I have seen friends that upon neglect of duty grow negligent; upon negligence, strange; upon strangeness, to utter defiance. Those whose very trade is Divinity (me thinks) should omit no day without his line of meditation; those which are secular men, not many, remembering that they have a common calling of Christianity to attend, as well as a special

vocation in the world: and that other being more noble and important, may justly challenge both often and diligent service.

Cap. 8.

And as this constancy requires thee to keep day with thy self, unless thou wilt prove bankrupt in good exercises, so also that thy mind should dwell upon the same thought without flitting, without weariness, until it has attained to some issue of spiritual profit; otherwise it attempteth much, effecteth nothing. What availeth it to knock at the door of the heart, if we depart ere we have an answer? What are we the warmer if we pass hastily along by the hearth, and stay not at it? Those that do only travel through Africa become not Blackamoors; but those which are born there, those that inhabit there. We account those damsels too light of their love, which betroth themselves upon the first sight, upon the first motion; and those we deem of much price, which require long and earnest soliciting.

He deceiveth himself that thinketh grace so easily won; there must be much suit and importunity ere it will yield to our desires. Not that we call for a perpetuity of this labor of meditation; human frailty could never bear so great a toil. Nothing under heaven is capable of a continual motion without complaint. It is enough for the glorified spirits above, to be ever thinking, and never weary. The mind of man is of a strange metal; if it be not used, it rusteth, if used hardly, it breaketh: briefly, is sooner dulled than satisfied with a continual meditation. Whence it came to pass, that those ancient Monks who intermeddled bodily labor with their contemplations, proved so excellent in this divine business; when those at this day, having mewed and mured up themselves from the world, spend themselves wholly upon their beads and Crucifix, pretending no other work but meditation, have cold hearts to God, and to the world show nothing but a dull shadow of devotion.

For that, if the thoughts of these latter were as divine as they are superstitious; yet being, without all interchangeableness, bent upon the same discourse, the mind must needs grow weary, the thoughts remiss and languishing, the objects tedious. While the other refreshed themselves with this wise variety, employing the hands, while they, called of the mind, as good comedians to mix their parts, that the pleasantness of the one may temper the austereness of the other; whereupon they gained both enough to the body, and to the soul more than if it had been all the while busied.

Besides, the excellency of the object letteth this assiduity of meditation, which is so glorious, that like unto the sun, it may abide to have an eye cast up to it for a while, will not be gazed upon; whosoever ventureth so far, loseth both his hopes and his wits.

If we hold with that blessed Monica, that such like cogitations are the food of the mind, yet even the mind also hath her satiety, and may surfeit of too much. It shall be sufficient, therefore, that we persevere in our Meditation without any such affectation of perpetuity, and leave without a light fickleness; making always not our hourglass, but some competent increase of our devotion, the measure of our continuance, knowing, that as for heaven, so for our pursuit of grace, it shall avail us little to have begun well, without perseverance. And withall that the soul of man is not always in the like disposition, but sometimes is longer in settling through some unquietness, or more obstinate distraction; sometimes heavier, and sometimes more active, and nimble to dispatch.

Gerson (whose authority I rather use, because our adversaries disclaim him from theirs) professeth he hath been sometimes four hours together working his heart, ere he could frame it to purpose: A singular pattern of unwearied constancy, of an unconquerable spirit, whom his present unfitness did not so much discourage as it whetted him to strive with himself till he could overcome. And surely other victories are hazardous, this certain, if we will persist to strive: other fights are upon hope, this upon assurance, while our success dependeth upon the promise of God which cannot disappoint us. Persist, therefore, and prevail; persist till thou hast prevailed, so that which thou began with difficulty, shall end in comfort.

Cap. 9.

From the qualities of the person, we descend towards the action itself: where first we meet with those circumstances which are necessary for our predisposition to work—Place, Time, Site of Body. Solitariness of Place is fittest for meditation. Retire thyself from others, if thou wouldst talk profitably with thyself. So Jesus meditates alone in the Mount, Isaac in the fields, John Baptist in the desert, David on his bed. Chrysostome in the bath, each in several places, but all solitary. There is no place free from God, none to which he is more tied. One finds his closet most convenient, where his eyes being limited by the known walls, call the mind after a sort from wandering abroad; another findeth his soul more free when it beholdeth his heaven above and about him; it matters not so we be solitary and silent.

It was a witty and divine speech of Bernard, that the Spouse of the soul, CHRIST JESUS, is bashful, neither willingly cometh to his bride in the presence of a multitude; and hence is that sweet invitation which we find of her: "Come my well-beloved, let us go forth into the fields, let us lodge in the villages: Let us go up early to the vines: let us see if the Vine flourish, whether it hath disclosed the first grape, or whether the

Pomegranates blossom; there will I give thee my love." Abandon therefore all worldly society, that thou mayest change it for the company of GOD and his angels; the society, I say, of the world, not outward only, but inward also.

There be many that sequester themselves from the visible company of men, which yet carry a world within them; who being alone in body, are haunted with a throng of fancies: as Jerome, in his wildest desert, found himself too oft in his thoughts amongst the dances of the Roman dames. This company is worse than the other: for it is more possible for some thoughtful men to have a solitary mind in the midst of a market, than for a man thus disposed to be alone in a wilderness. Both companies are enemies to meditation; whither tendeth that ancient counsel of a great Master in this Art, of three things requisite to this business—Secrecy, Silence, Rest.

Whereof the first excludeth company, the second noise, the third motion. It cannot be spoken how subject we are, in this work to distraction; like Solomon's old man whom the noise of every bird wakeneth. Sensual delights we are not drawn from with the three-fold cords of judgment; but our spiritual pleasures are easily hindered. Make choice therefore of that place which shall admit the fewest occasions of withdrawing thy soul from good thoughts: wherein also even change of places is somewhat prejudicial. And I know not how it comes about that we find God nearer us in the place where we have been accustomed familiarly to meet Him: Not for that His presence is confined to one place above others, but that our thoughts are through custom more easily gathered to the place where we have ordinarily conversed with Him.

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We will continue this discourse on meditation in the next monograph.

May Peace Profound abide with each of you.

Fraternally,

YOUR CLASS MASTER

Summary of This Monograph

▽ ▽ ▽

Below is a summary of the important principles of this monograph. It contains the essential statements which you should not forget. After you have carefully read the complete monograph, try to recall as many as you can of the important points you read. Then read this summary and see if you have forgotten any. Also refer to this summary during the ensuing week to refresh your memory.

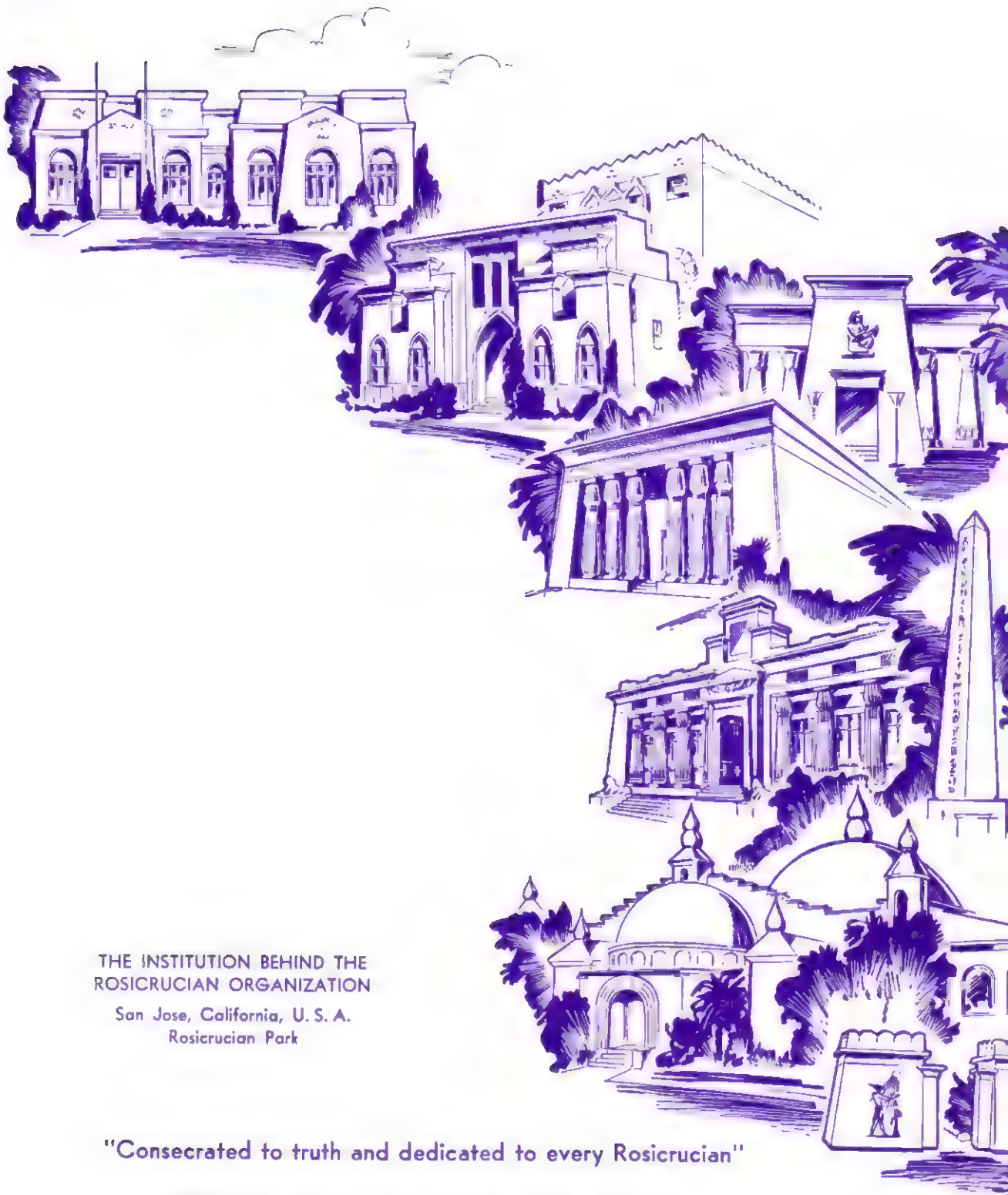
¶ Care must be taken that meditations are not too far-fetched or tinged with superstition, nor should one meditate too frequently on one subject but rather find a lesson in all things.

¶ Meditation should be deliberate and approached with genuine sincerity. All cares and worldly thoughts should for the time being be laid aside.

¶ A daily set time for meditation is necessary. This may be difficult in the beginning, but use gives it ease and delight. Persistence is necessary, also, for success does not come quickly.

¶ The mind wearies of too much meditation and needs the affairs of daily living for refreshment and rest.

¶ Essential considerations for meditation are: Place, Time, Site of Body, Solitariness. These must all be decided individually.



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THE CONCURRENCE

This Week's Consideration of a Famous Opinion

▽ ▽ ▽



¶ The statement in this monograph that meditation begins on earth, then ascends to heaven brings to mind the following lines from a sermon by John Smith, one of the most gifted of the Cambridge Platonists of the seventeenth century. This group of erudite men contributed much to the religious thinking of their time.



God made the universe and all the creatures contained therein as so many glasses wherein He might reflect His own glory. He hath copied forth Himself in the creation; and in this outward world we may read the lovely characters of the Divine goodness, power, and wisdom. . . . Good men may easily find every creature pointing out to that Being whose image and superscription it bears, and climb up from those darker resemblances of the Divine wisdom and goodness, shining out in different degrees upon several creatures, till they sweetly repose themselves in the bosom of the Divinity, and while they are thus conversing with this lower world . . . they find God many times secretly flowing into their souls, and leading them silently out of the court of the temple into the Holy Place.

—JOHN SMITH, 1618-1652

To the Members of the Esoteric Hierarchy, Greetings!

We continue with the instructions for successful meditation as contained in an old Rosicrucian book of the seventeenth century.

* * * * * *

Cap. 10.

One time cannot be prescribed to all: for, neither is God bound to hours, neither doth the contrary disposition of men agree in one choice of opportunities. The golden hours of the morning some find fittest for Meditation, when the body, newly raised, is well calmed with his late rest, and the soul hath not as yet had from these outward things any motives of alienation. Others find it best to learn wisdom of their reins in the night; hoping, with Job, that their bed will bring them comfort in their meditation; when both all other things are still, and themselves, wearied with these earthly cares, do out of a contempt of them, grow into greater liking and love of heavenly things.

I have ever found Isaac's time fittest, who went out in the evening to meditate. No precept, no practice of others can prescribe to us in this circumstance. It shall be enough that first we set ourselves a time; secondly, that we set apart that time wherein we are aptest for this service. And as no time is prejudiced with unfitness, but every day is without difference seasonable for this work, so especially God's day. No day is barren of grace to the searcher of it, none alike fruitful to this, which being by God sanctified to himself, and to be sanctified by us to God, is privileged with blessings above others; for, the plentiful instruction of that day stirreth thee up to this action, and fills thee with matter, and the zeal of thy public service warmeth thy heart to this other business of devotion. No Manna fell to the Israelites on their Sabbath: our spiritual Manna falleth on ours, most frequent. If thou wouldst have a full soul, gather as it falls; gather it by hearing, reading, meditation: spiritual idleness is a fault this day, perhaps not less than bodily work.

Cap. 11.

Neither is there less variety in the site and gesture of the body: the due composedness whereof is no little advantage to this exercise. Even in our speech to God we observe not always one and the same position. Sometimes we fall groveling on our faces, sometimes we bow our knees, sometimes stand on our feet; sometimes we lift up our hands, sometimes cast down our eyes. God is a Spirit, who therefore being a severe observer of the disposition of the soul, is not scrupulous for the body; requiring not so much that the gesture thereof should be uniform, as reverent. No marvel therefore though in this, all our teachers of meditation have commended several positions of body, according to their disposition and practice.

One, sitting with the face turned up to heaven-ward, according to the precept of the Philosopher, who taught him, that by sitting and resting, the mind gathereth wisdom. Another, leaning to some rest, towards the left side, for the greater quieting of the heart. A third, standing with the eyes lifted up to heaven, but shut for fear of distractions. But of all other (me thinketh) Isaac's choice the best, who meditated walking. In this let every man be his own master, so be we use that frame of body that may both testify reverence, and in some cases help to stir up further devotion, which also must needs be varied according to the matter of our meditation.

If we think of our sins, Ahab's soft pace, the Publican's dejected eyes, and his hand beating his breast, are most seasonable; if of the joys of heaven, Steven's countenance fixed above, and David's hands lifted up on high, are most fitting. In all which the body, as it is the instrument and vassal of the soul, so will easily follow the affections thereof; and in truth then is our devotion most kindly when the body is thus commanded his service by the spirit, and not suffered to go before it and by his forwardness to provoke his master to emulation.

Cap. 12.

Now time and order call us from these circumstances, to the matter and subject of meditation, which must be divine and spiritual, not evil nor worldly. Oh the carnal and unprofitable thoughts of men! We all meditate; one how to do ill to others; another how to do some earthly good to himself; another to hurt himself, under a color of good, as how to accomplish his lewd desires, the fulfilling whereof proveth the bane of the soul; how he may sin unseen, and go to hell with the least noise of the world. Or perhaps some better minds bend their thoughts upon the search of natural things: the motions of every heaven and of every star; the reason and course of the ebbing and flowing of the sea; the manifold kinds of simples that grow out of the earth, and creatures that creep upon it, with all their strange qualities and operation. Or perhaps the several forms of government and rules of state take up their busy heads, so that while they would be acquainted with the whole world, they are strangers at home, and while they seek to know all other things, they remain unknown of themselves. The God that made them, the heaven that He bought for them, are in the meantime as unknown, as unregarded, as if they were not.

Thus do foolish children spend their time and labor in turning over leaves to look for painted babes, not at all respecting the solid matter under their hands. We fools, when will we be wise, and turning our eyes from vanity, with that sweet singer of Israel, make God's statutes our song and meditation in the house of our pilgrimage?

Earthly things proffer themselves with importunity; heavenly things must with importunity be sought. Those, if they were not so little worth, would not be so forward; and being so forward, need not any meditation to solicit them. These by how much more hard they are to entreat, by so much more precious they are being obtained, and therefore worthier our endeavor. As then we cannot go amiss, so long as we keep ourselves in the track of divinity, while the soul is taken up with the thoughts, either of the Deity in his essence, and persons (sparingly yet in this point, and more in faith and admiration than inquiry) or of his attributes, his justice, power, wisdom, mercy, truth; or of his works, in the creation, preservation, government of all things.

According to the Psalmist, "I will meditate of the beauty of thy glorious majesty, and thy wonderful works," so, most directly in our way, and best fitting our exercise of meditation are those matters in divinity, which can most of all work compunction in the heart, and most stir us up to devotion. Of which kind, are the meditations concerning Christ Jesus, our mediator, his Incarnation, Miracles, Life, Passion, Burial, Resurrection, Ascension, Intercession, the benefit of our Redemption, the certainty of our Election, the graces and proceeding of our Sanctification, our glorious estate in Paradise lost in our first Parents, our present vileness, our inclination to sin, our several actual offences; the temptations and sleights of evil Angels, the use of the Sacraments, nature and practice of it, the certainty and uncertainty of our death, the glory of God's Saints above, the awfulness of judgment, the terrors of hell, and the rest of this quality: wherein both it is fit to have variety (for even the strongest stomach doth not always delight in one dish) and yet so to change, that our choice may be free from wildness and inconstancy.

Cap. 13.

Now after that we have thus orderly suited the person and his qualities, with the due circumstances of time, place, disposition of body, and substance of the matter discussed, I know not what can remain, besides the main business itself, and the manner and degrees of our prosecution thereof, which above all other calleth for an intensive reader and resolute practice; wherein, that we may avoid all niceness and obscurity (since we strive to profit) we will give direction for the Entrance, Proceeding, Conclusion of this Divine work.

Cap. 14.

A goodly building must show some magnificence in the gate, and great personages have seemly others to go before them, who by their uncovered heads command reverence and way. Even very Poets of old had wont, before their Ballads,

to implore the aid of their Gods; and the heathen Romans entered not upon any public civil business, without a solemn appreciation of good success. How much less should a Christian dare to undertake a spiritual work of such importance, not having craved the assistance of his God, which (me thinks) is no less than to profess he could do well without God's leave. As prayer is our speech to God, so is each good meditation (according to Bernard) God's speech to the heart. The heart must speak to God, that God may speak to it. Prayer, therefore, and meditation, are as these famous twins in the story, or as two loving Turtles*, whereof separate one, the other languisheth.

Prayer maketh way for Meditation; Meditation giveth matter, strength, and life to our prayers. By which, as all other things are sanctified to us, so we are sanctified to all holy things. This is as some royal Eunuch to perfume and dress our souls, that they may be fit to converse with the King of heaven.

But the prayer that leadeth in meditation would not be long, requiring rather that the extension and length should be put into the vigor and fervency of it; for that it is not here intended to be the principal business, but an introduction to another, and no otherwise than as a portal to this building of meditation. The matter whereof shall be, that the course of our meditation may be guided aright and blessed; that all distractions may be avoided; our judgments enlightened, our inventions quickened, our wills rectified, our affections whetted to heavenly things, our hearts enlarged to God-ward, our devotion enkindled; so that we may find our corruptions abated, our graces thriven, our souls and lives every way bettered by this exercise.

Cap. 15.

Such is the common entrance into this work. There is another yet more particular and proper, wherein the mind, recollecting itself, maketh choice of that theme or matter whereupon it will bestow itself for the present, settling itself on that which it hath chosen, which is done by an inward inquisition made into our heart of what we both do and should think upon rejecting what is unexpedient and unprofitable. In both which, the soul, like unto some noble Hawk, lets pass the Crows and Larks and such other worthless birds that cross her way, and stoopeth upon a fowl of price, worthy of her flight: after this manner.

"What wilt thou muse upon, O my soul? thou seest how little it availeth thee to wander and rove about in uncertainties: thou findest how little savour there is in these earthly things, wherewith thou hast wearied thy self. Trouble not thy self any longer (with

*Turtle Doves

Martha) about the many and needless thoughts of the world: None but heavenly things can afford thee comfort: up then my soul, and mind those things that are above whence thy self art: Amongst all which, whereupon shouldst thou rather meditate than of the life and glory of God's Saints? A worthier employment thou canst never find, than to think upon that estate thou shalt once possess, and now desirest."

Cap. 16.

Hitherto the entrance; after which, our meditation must proceed in due order, not troubledly, not preposterously. It begins in the understanding, endeth in the affection. It begins in the brain, descends to the heart; begins on earth, ascends to heaven; not suddenly, but by certain stairs and degrees, till we come to the highest.

I have found a subtle scale of meditation, admired by some professors of this art, above all other human devises, and far preferred by them to the best directions of Origen, Austen, Bernard, Hugo, Bonaventure, Gerson, and whosoever hath been reputed of greatest perfection in this skill.

The several stairs whereof (lest I should seem to defraud my reader through envy) I would willingly describe, were it not that I feared to scare him rather with the danger of obscurity, from venturing further upon this so worthy a business; Yet, lest any man perhaps might complain of an unknown loss, my margin shall find room for that which I hold too knotty for my test.

*In all which, (after the incredible commendations of some practitioners) I doubt not but an ordinary reader will easily espy a double fault at the least, Darkness and Coincidence: that they are both too obscurely delivered, and that diverse of them fall into other, not without some vain superfluity. For this part therefore which concerneth the understanding, I had rather to require only a deep and firm consideration of the thing propounded; which shall be done, if we follow it in our discourse, through all, of the principal of those places which natural reason doth afford us: wherein, let no man plead ignorance, or fear difficulty.

We are all thus far born logicians; neither is there, in this, so much need of skill, as of industry. In which course yet, we may not be too curious, in a precise search of every place and argument, without omission of any (though to be fetched in with racking the invention). For as the mind, if it go loose and without rule, roves to no purpose, so if it be too much fettered, with the guise of strict regularity, moveth nothing at all.

The Scale of Meditation of an Author, ancient but nameless.

*Cf. See page six.

*Degrees of Preparation

1 Question (What I think, or should think.)

2 Excusing (A repelling of what I should not think.)

3 Choice, or Election (Of what most necessary, expedient, comely.)

*Degrees of Proceeding in the understanding

4 Commemoration (An actual thinking upon the matter elected.)

5 Consideration (A redoubled commemoration of the same, till it be fully known.)

6 Attention (A fixed and earnest consideration whereby it is fastened in the mind.)

7 Explanation (A clearing of the thing considered by similitudes.)

8 Tractation (An extending the thing considered to other points where all questions of doubts are discussed.)

9 Dijudication (An estimation of the worth of the thing thus handled.)

10 Causation (A confirmation of the estimation thus made.)

11 Rumination (A sad and serious Meditation of all the former, till it may work upon the affection.)

From hence to the degrees of affections.

* * * * * *

(Next week we will continue these discourses on meditation.)

May Peace Profound abide with each of you.

Fraternally,

YOUR CLASS MASTER

Summary of This Monograph

▽ ▽ ▽

Below is a summary of the important principles of this monograph. It contains the essential statements which you should not forget. After you have carefully read the complete monograph, try to recall as many as you can of the important points you read. Then read this summary and see if you have forgotten any. Also refer to this summary during the ensuing week to refresh your memory.

¶ **For meditation purposes, no one time can be prescribed for all.**

¶ **Regarding the site and gesture of the body, let everyone be his own master, using the posture, position, and attitude of body that for himself best testifies reverence and stimulates further devotion.**

¶ **Best fitting for meditation are those spiritual matters which can move us most and stir us to devotion.**

¶ **Prayer makes way for meditation, but should be brief and fervent. Bernard said that as prayer is our speech to God, so is each good meditation God's speech to the heart.**

¶ **The selection of theme or subject for meditation is very important.**

¶ **Meditation begins in the brain, descends to the heart; begins on earth, ascends to heaven.**

¶ **A scale of meditation included in this seventeenth century discourse may be found useful.**



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THE CONCURRENCE

This Week's Consideration of a Famous Opinion

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¶ The Rosicrucian student's attitude toward death changes as he comes to recognize his experiences in life as preparation for the future. He knows that lessons learned are subtly incorporated into his character, and that the evolving personality departs this life enriched by them. To him, death is the Great Initiation—truly a new beginning.



Men fear death as children fear to go into the dark, and as that natural fear in children is increased with tales, so is the other. Certainly, the contemplation of death, as the wages of sin, and passage to another world, is holy and religious; but the fear of it, as a tribute due unto nature, is weak. . . . It is as natural to die as to be born; and to a little infant, perhaps, the one is as painful as the other. . . .

It is when considered as the passage to another world that the contemplation of death becomes holy and religious;—that is, calculated to promote a state of preparedness for our setting out on this great voyage,—our departure from the world to enter the other. It is manifest that those who are engrossed with the things that pertain to this life alone; who are devoted to worldly pleasure, to worldly gain, honour, or power, are certainly not preparing themselves for the passage into another: while it is equally manifest that the change of heart, of desires, wishes, tastes, thoughts, dispositions, which constitutes a meetness for entrance into a happy, holy, heavenly state,—the hope of which can indeed 'mate and master the fear of death,'—must take place here on earth; not after death.

—FRANCIS BACON, 1561-1626

To the Members of the Esoteric Hierarchy, Greetings!

It will have been observed that up to the present, this old manuscript concerns itself with the rules, method, and procedure for meditation. Now, having been acquainted with the use of these tools, we shall employ them to some of the important mysteries of life. We start, therefore, with a mystical analysis and meditation of the greatest of all mysteries—death, or transition.

* * * * * *

A MEDITATION OF DEATH ACCORDING TO THE FORMER RULES

And now, my Soul, that thou hast thought of the end, what can fit thee better than to think of the way? And though the forepart of the way to heaven be a good life, the latter and more immediate is death. Shall I call it the way, or the gate of life? Sure I am, that by it only, we pass into that blessedness whereof we have so thought, that we have found it cannot be thought of enough.

What then is this death but the taking down of these sticks whereof this earthly tent is composed; the separation of two great and old friends, till they meet again; the jail-delivery of a long prisoner; our journey into that other world, for which we and this thoroughfare were made; our payment of our first debt to Nature, the sleep of the body, and the awaking of the soul?

But lest thou shouldst seem to flatter him whose name and face hath ever seemed terrible to others, remember that there are more deaths than one. If the first death be not so fearful, as he is made (his horror lying more in the conceit of the beholder, than in his own aspect) surely, the second is not made so fearful, as he is. No living eye can behold the terrors thereof; it is as impossible to see them as to feel them, and live. Nothing but a name is common to both. The first hath men, casualties, diseases for his executioners; the second, devils. The power of the first is in the grave; the second, in hell. The worst of the first is senselessness; the easiest of the second is a perpetual sense of all the pain that can make a man exquisitely miserable.

Thou shalt have no business, O my Soul, with the second death; thy first resurrection hath secured thee. Thank him that hath redeemed thee, for thy safety. And how can I thank thee enough, O my Saviour, which hast so mercifully bought off my torment with thine own; and hast drunk of that bitter potion of thy father's wrath, whereof the very taste had been our death. Yea, such is thy mercy, O thou redeemer of men, that thou hast not only subdued the second death, but reconciled the first; so as

thy children taste not at all of the second, and find the first so sweetened to them by thee, that they complain not of bitterness.

It was not thou, O God, that madest death. Our hands are they that were guilty of this evil. Thou sawest all thy work that it was good. We brought forth sin, and sin brought forth death. To the discharge of thy justice and mercy, we acknowledge this miserable conception; and needs must that child be ugly that hath such parents. Certainly, if Being and Good be (as they are) of an equal extent, then the dissolution of our Being must needs in itself be evil. How full of darkness and horror then, is the privation of this vital light, especially since thy wisdom intended it to the revenge of sin, which is no less than the violation of an infinite justice?

It was thy just pleasure to plague us with this brood of our own begetting. Behold, that death which was not till then in the world, is now in everything. One great conqueror finds it in a state, another finds it in a fly; one finds it in the kernel of a grape, another in the prick of a thorn; one in the taste of an herb, another in the smell of a flower; one in a bit of meat, another in a mouthful of air; one in the very sight of a danger, another in the conceit of what might have been. Nothing in all our life is too little to hide death under it. There need no cords, nor knives, nor swords, nor pieces; we have made ourselves as many ways to death as there are helps of living.

But if we were the authors of our death, it was thou that didst alter it; our disobedience made it, and thy mercy made it not to be evil. It had been all one to thee, to have taken away the very being of death from thine own. But thou thoughtest it best to take away the sting of it only, as good physicians when they would apply their leeches, scoure them with salt and nettles, and when their corrupt blood is voided, imploy them to the health of the patient. It is more glory to thee, that thou hast removed enmity from this Esau, that now he meets us with kisses instead of frowns; and if we receive a blow from this rough hand, yet that very stripe is healing. Oh how much more powerful is thy death than our sin? O my Saviour, how hast thou perfumed and softened this bed of my grave by dying? How can it grieve me to tread in thy steps to glory?

Our sin hath made our last enemy; thy goodness hath made it the first friend that we meet with in our passage to another world: For as she that receiveth us from the knees of our mother in our first entrance to the light, washeth, cleaneth, dresseth us, and presenteth us to the breast of our nurse, or the arms of our mother, challengeth some interest in us when we come to our growth; so death, which in our passage to that other life, is the first that receiveth and presenteth our naked souls to the hands of those Angels, which carry it up to her glory, cannot but think this office friendly and meritorious:

What if this guide leadeth my carcass through corruption and rottenness, when my soul in the very instant of her separation knoweth itself happy: What if my friends mourn about my bed, and coffin, when my soul seeth the smiling face and loving embracements of him that was dead, and is alive? What care I, who shutteth these earthen eyes, when death openeth the eye of my soul, to see as I am seen? What if my name be forgotten of men, when I live above with the God of spirits?

If death would be still an enemy, it is the worst part of me, that he hath anything to do withall; the best is above his reach, and gaineth more than the other can lose. The worst piece of the horror of death is the grave; and set aside infidelity, what so great misery is this? That part which is corrupted feeleth it not; that which is free from corruption feeleth an abundant recompense, and foreseeth a joyful reparation. What is here but a just restitution? We carry heaven and earth wrapped in our bosoms; each part returneth homeward. And if the exceeding glory of heaven cannot countervail the dolesomeness of the grave, what do I believe?

But if the beauty of that celestial sanctuary do more than equalize the horror of the bottomless pit, how can I shrink at earth like myself, when I know my glory? And if examples can move thee any whit, look behind thee, O my soul, and see which of the worthies of that ancient, and the later world, which of the Patriarchs, Kings, Prophets, Apostles, have not trod in these red steps; where are those millions of generations which have hitherto peopled the earth?

How many passing-bells hast thou heard for thy known friends? How many sickbeds hast thou visited? How many eyes hast thou seen closed: How many vain men hast thou seen that have gone into the field to seek death, in hope to find an honor as foolish as themselves? How many poor creatures hast thou mulcted with death for thine own pleasure? And canst thou hope that God will make a byway and a postern for thee alone, that thou mayest pass to the next world, not by the gates of death, not by the bottom of the grave?

What then dost thou fear, O my Soul? There are but two stages of death, the bed, and the grave. This latter, if it hath senselessness, yet it hath rest. The former, if it hath pain, yet it hath speediness; and when it lighteth upon a faithful heart, meeteth with many and strong antidotes of comfort. The evil that is ever in motion is not fearful.

That which both time and eternity findeth standing where it was, is worthy of terror. Well may those tremble at death, which findeth more distress within than without, whose consciences are more sick, and nearer to death than their bodies. It was thy father's wrath that did so terrify thy soul, O my Saviour, that it did put thy body into a bloody sweat. The mention

and thought of thy death ended in a Psalm, but this began in an agony. Then didst thou sweat out my fears. The power of that agony doth more comfort all thine, than the Angels could comfort thee. That very voice deserveth an eternal separation of horror from death, where thou saidst, My God, my God, why hast thou forsaken me? Thou hadst not complained of being left, if thou wouldst have any of thine left destitute of comfort, in their parting. I know not whom I can fear, while I know whom I have believed; how can I be discouraged with the sight of my loss, when I see so clear an advantage?

What discomfort is this, to leave a frail body, to be joined unto a glorious head? To forsake vain pleasures, false honors, bootless hopes, unsatisfying wealth, stormy contentments, sinful men, perilous temptations, a sea of troubles, a galley of servitude, an evil world, and a consuming life, for freedom, rest, happiness, eternity. And if thou were sentenced, O my soul, to live a thousand years in this body, with these infirmities, how wouldst thou be weary, not of being only, but of complaining. While, ere the first hundred, I should be a child; ere the second, a beast; a stone, ere the third; and therefore shouldst be so far from finding pleasure in my continuance, that I shouldst not have sense enough left to feel myself miserable.

And when I am once gone, what difference is there, betwixt the agedest of the first Patriarchs, and me, and the child that didst but live to be born, save only in what was; and that which was, is not. And if this body hadst no weakness, to make my life tedious, yet what a torment is it, that whilst I live, I must sin. Alas, my Soul, every one of thy known sins is not a disease, but a death. What an enemy art thou to thyself, if thou canst not be content, that one bodily death shouldst excuse thee from many spiritual; to cast off thy body, that thou mayest be stripped of the rags, yea the fetters of thy sin, and clothed with the robes of glory.

* * * * * *

(In our next monograph we shall continue this meditation on the mystery of death.)

May Peace Profound abide with each of you.

Fraternally,

YOUR CLASS MASTER

Summary of This Monograph

▽ ▽ ▽

Below is a summary of the important principles of this monograph. It contains the essential statements which you should not forget. After you have carefully read the complete monograph, try to recall as many as you can of the important points you read. Then read this summary and see if you have forgotten any. Also refer to this summary during the ensuing week to refresh your memory.

¶ According to the writer, death may be thought of in many ways, as: the gateway to life; jail-delivery of a long-time prisoner; a journey into that other world; our payment of our first debt to Nature; the sleep of the body and the awakening of the soul.

¶ There are more deaths than one, with only the name in common, but with the Soul the first only should occasion concern.

¶ Man, not God, is the creator of death; but God takes away its sting.

¶ Only those need tremble at death whose consciences are nearer death than their bodies.

¶ Sin is not a disease but a death, and man is an enemy to himself if he cannot be content to exchange the fetters of sin for the robes of glory.



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THE CONCURRENCE

This Week's Consideration of a Famous Opinion

▽ ▽ ▽



¶ Despite man's age-old belief in immortality, the majority of people have come to look with dread upon death. However, death to the mystic is a necessary passage into a new way of life—a transition from earthly experiences to spiritual ones. To him the continuity of life offers conscious opportunity for spiritual unfoldment; he looks forward to whatever lies before him, whether on the earthly plane or on the spiritual.



I have heard, that, whenever the name of man is spoken, the doctrine of immortality is announced; it cleaves to his constitution. The mode of it baffles our wit, and no whisper comes to us from the other side. But the inference from the working of intellect, hiving knowledge, hiving skill,—at the end of life, just ready to be born,—affirms the inspirations of affection and of the moral sentiment.

—RALPH WALDO EMERSON, 1803-1882

To the Members of the Esoteric Hierarchy, Greetings!

Having addressed the soul on the event of death, our mystic writer now considers the body.

* * * * * *

Yet these terms are too hard; thou shalt not be cast off, O my body. Rather thou shalt be put to making. This change is no less happy for thee, than for thy partner. This very skin of thine, which is now tawny and wrinkled, shall once shine; this earth shall be heaven, this dust shall be glorious. These eyes, that are now weary of being witnesses of thy sins and miseries, shall then never be weary of seeing the beauty of thy Saviour, and thine own in his. These ears, that have been now tormented with the impious tongues of men, shall first hear the voice of the Son of God, and then the voices of Saints, and Angels in their songs of Alleluiah. And this tongue that now complaineth of miseries, and fears, shall then bear a part in that divine harmony.

In the meantime, thou shalt but sleep in this bed of earth. He that hath tried the worst of death, hath called it no worse; very heathens have termed them cousins; and it is no unusual thing for cousins of blood to carry both the same names, and features. Hast thou wont, O my body, when the day hath wearied thee, to lie down unwillingly to thy rest? Behold in this sleep there is more quietness, more pleasure of visions, more certainty of waking, more cheerfulness in rising. Why then art thou loath to think of laying off thy rags, and reposing thyself; why art thou like a child, unwilling to go to bed?

Hast thou ever seen any bird which when the cage hath been opened, would rather sit still and sing within her grates, than fly forth unto her freedom in the woods? Hast thou ever seen any prisoner in love with his bolts and fetters? Didst the chief of the Apostles, when the Angel of God shined in his aisle and struck him on the side and loosed his two chains, and bade him arise quickly, and opened both the wooden and iron gate, say: "What, so soon? Yet, a little sleep." What madness had it been, rather to slumber betwixt his two keepers than to follow the Angel of God into liberty?

Hast thou ever seen any mariner that hath saluted the sea with songs, and the haven with tears? What shall I say to this diffidence, O my Soul, that thou art unwilling to think of rest after thy toil, of freedom after thy durance, of the haven after an unquiet and tempestuous passage? How many are there that seek death, and cannot find it, merely out of the irksomeness of life? Hath it found thee, and offered thee better conditions, not of immunity from evils, but of

possession of more good than thou canst think, and wouldest thou now fly from happiness, to be rid of it?

What? Is it a name that troubles thee? What if men would call sleep death, wouldest thou be afraid to close thine eyes? What hurt is it then, if he that sent the first sleep upon man, whilst he made him an helper, send this last and soundest sleep upon me, whilst he prepares my soul for a glorious spouse to himself. It is but a parting, which we call death; as two friends, when they have led each other on the way, shake hands till they return from their journey: If either could miscarry, there were cause of sorrow; now, they are more sure of a meeting, than of a departure. What folly is it, not to be content to redeem the unspeakable gain of so dear a friend, with a little intermission of enjoying him? He will return laden with the riches of heaven, and will fetch his old partner to the participation of this glorious wealth.* Go then, my Soul, to this sure and gainful traffic, and leave my other half in an harbor as safe, though not so blessed; yet so shalt thou be separated, that my very dust shalt be united to thee still, and to my Saviour in thee.

Wert thou unwilling at the command of thy creator, to join thyself at the first, with this body of mine? Why art thou then loath to part with that which thou hast found, though entire, yet troublesome? Dost thou not hear Solomon say, The day of death is better than the day of thy birth; dost thou not believe him, or art thou in love with the worse, and displeased with the better? If any man could have found a life worthy to be preferred unto death, so great a King must needs have done it; now in this very throne he commends his coffin. Yea, what wilt thou say to those heathens that have mourned at the birth and feasted at the death of their children?

They knew the miseries of living as well as thou; the happiness of dying they could not know; and if they rejoiced out of a conceit of ceasing to be miserable, how shouldst thou cheer thyself in an expectation, yea an assurance of being happy? He that is the Lord of life, and tried what it was to die, hath proclaimed them blessed that die in the Lord. Those are blessed, I know, that live in him, but they rest not from their labors, toil and sorrow is between them, and a perfect enjoying of that blessedness which now

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*You will note the theme of reincarnation and the recurrence of the soul in human form with its wealth of Cosmic knowledge. The sentence is explicit. There is a distinct differentiation between the orthodox theological conception of death--or, as the Rosicrucians say, transition--and the mystical doctrine of the separation of soul and body for the former's temporary period of higher illumination.

they possess only in hope; when death hath added rest, their happiness is finished.

O Death, how sweet is that rest wherewith thou refreshest the weary pilgrims of this vale of mortality! How pleasant is thy face to those eyes that have acquainted themselves with the sight of it, which to strangers is grim and ghastly! How worthy art thou to be welcome unto those that know whence thou art, and whither thou tendest! Who that knows thee can fear thee? Who that is not all nature, would rather hide himself amongst the baggage of this vile life than follow thee to a crown? What indifferent judge that should see life painted over, with vain semblances of pleasures, attended with troupes of sorrows on the one side, and on the other with uncertainty of continuance and certainty of dissolution; and then should turn his eyes unto death and see her black, but comely, attended on the one hand with a momentary pain, with eternity of glory on the other, would not say, out of choice, that which the Prophet said out of passion, It is better for me to die than to live?

But, O my Soul, what ails thee to be thus suddenly backward, and fearful? No heart hath more freely discoursed of death, in speculation; no tongue hath more extolled it in absence. And now that it is come to thy bedside, and hath drawn thy curtains, and takes thee by the hand and offers thee service, thou shrinkest inward, and by the paleness of thy face and wildness of thine eye betrayest an amazement at the presence of such a guest. That face, which was so familiar to thy thoughts, is now unwelcome to thine eyes. I am ashamed of this weak irresolution. Whitherto have tended all thy serious meditations? What hath Christianity done to thee, if thy fears be still heathenish?

Is this thine imitation of so many worthy saints of God, whom thou hast seen entertain the most violent deaths with smiles and songs? Is this the fruit of thy long and frequent instruction? Didst thou think death would have been content with words? Didst thou hope it would suffice thee to talk, while all other suffer? Where is thy faith? Yea, where art thou thyself, O my Soul? Is heaven worthy of no more thanks, no more joy? Shall heretics, shall pagans give death a better welcome than thou? Hath thy maker, thy redeemer, sent for thee, and art thou loath to go? Hath he sent for thee, to put thee in possession of that glorious inheritance which thy wardship hath cheerfully expected, and art thou loath to go? Hath God with this sergeant of his sent his Angels to fetch thee, and art thou loath to go? Rouse up thyself, for shame, O my Soul; and if ever thou hast truly believed, shake off this un-Christian diffidence and address thyself joyfully for thy glory.

Yea, O my Lord, it is thou that must raise up this faint and drooping heart of mine; thou only canst rid me of this weak and cowardly distrust. Thou that sendest for my soul, canst prepare it for thyself; thou only canst make thy messenger welcome to me. Oh that I could but see thy face, through death! Oh that I could see death, not as it was, but as thou hast made it; oh that I could heartily pledge thee, my Saviour, in this cup, that so I might drink new wine with thee, in thy father's Kingdom! . . .

Do but draw this veil a little, that I may see my glory, and I cannot but be inflamed with the desire of it. It was not I that either made this body, for the earth or this soul for my body, or this heaven for my soul, or this glory of heaven, or this entrance into glory. All is thine own work; O perfect what thou hast begun, that thy praise and my happiness may be consummate at once.

Yea, O my Soul, what, needest thou wish the God of mercies to be tender of his own honour? Art thou not a member of that body, whereof thy Saviour is the head? Canst thou drown, when thy head is above? Was it not for thee that he triumphed over death? Is there any fear in a foiled adversary? Oh my Redeemer, I have a already overcome in thee: how can I miscarry in myself? O my Soul, thou hast marched valiantly! Behold, the damsels of that heavenly Jerusalem come forth with timbrels and harps to meet thee, and to applaud thy success. And now, there remains nothing for thee but a crown of righteousness, which that righteous judge shall give thee at that day: Oh Death, where is thy sting? Oh Grave, where is thy victory?

Return now unto thy rest, O my Soul, for the Lord hath been beneficial unto thee. O Lord God, the strength of my salvation, thou hast covered my head in the day of battle. O my God, and King, I will extoll thee, and will bless thy name for ever and ever. I will bless thee daily and praise thy name for ever and ever. Great is the Lord, and most worthy to be praised, and his greatness is incomprehensible. I will meditate of the beauty of thy glorious majesty, and thy wonderful works: Hosanna, thou that dwellest in the highest heavens. Amen.

* * * * * *

May Peace Profound abide with each of you.

Fraternally,

YOUR CLASS MASTER

Summary of This Monograph

▽ ▽ ▽

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¶ Having addressed the Soul, our author now questions the body as to its fear when the terms of death are no less happy for it than for its partner, the Soul.

¶ Is the body like a child, unwilling to go to bed? A bird would not willingly stay caged, a prisoner postpone his own escape, or a mariner be sad over his reaching the haven.

¶ And death is nothing more than rest and refreshment in preparation for another coming together of the Soul and the body for new experience and growth.

¶ Since birth was entered into willingly, why not death when Solomon proclaimed "the day of death is better than the day of thy birth"?

¶ All is a part of God's work: "Great is the Lord, and most worthy to be praised, and his greatness is incomprehensible."



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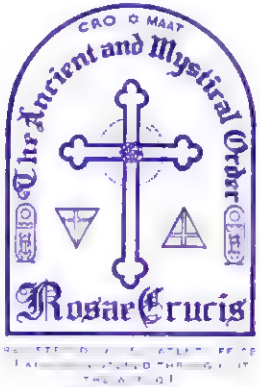
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THE CONCURRENCE

This Week's Consideration of a Famous Opinion

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¶ Good and evil, or the nature of virtue, has often been the subject of man's inquiry and meditation. One of the classics on ethics is Aristotle's *Nicomachean Ethics.*



But I think we may say that it makes no small difference whether the good be conceived as the mere possession of something, or as its use—as a mere habit or trained faculty, or as the exercise of that faculty. For the habit or faculty may be present, and yet issue in no good result, as when a man is asleep, or in any other way hindered from his function; but with its exercise this is not possible, for it must show itself in acts and in good acts. And as at the Olympic games it is not the fairest and strongest who receive the crown, but those who contend (for among these are the victors), so in life, too, the winners are those who not only have all the excellences, but manifest these in deed.

—ARISTOTLE, 384-322 B. C.

To the Members of the Esoteric Hierarchy, Greetings!

By the use of the art of meditation, the sage observes in the things of life great opportunities for accomplishment and concealed joys. From beneath the surface of commonplace affairs, he extracts gems of knowledge and excels in happiness the ordinary man. From this centuries-old work taken from our archives, we present thoughts entitled "Holy Observations."

* * * * * *

As there is nothing sooner dry than a tear, so there is nothing sooner out of season than worldly sorrow, which if it be fresh and still bleeding, finds some to comfort and pity it; if stale and skinned over with time, is rather entertained with smiles than commiseration. But the sorrow of repentance comes never out of time. All times are alike unto that eternity, whereto we make our spiritual moans. That which is past, that which is future, are both present with him. . . .

Some men live to be their own executors for their good name, which they see (not honestly) buried, before themselves die. Some others of great place, and ill desert, part with their good names and breath, at once. There is scarce a vicious man whose name is not rotten before his carcass. Contrarily, the good man's name is ofttimes the heir to his life; either born after the death of the parent, for that envy would not suffer it to come forth before, or perhaps so well grown up in his lifetime that the hope thereof is the staff of his age, and joy of his death. A wicked man's name may be feared awhile; soon after, it is either forgotten or cursed. The good man's either sleepeth with his body in peace, or waketh (as his soul) in glory. . . .

I have seldom seen the son of an excellent and famous man, excellent: But, that an ill bird hath an ill egg, is not rare; children possessing as the bodily diseases, so the vices of their parents. Virtue is not propagated. Vice is even in them which have it not reigning in themselves. The grain is sown pure, but comes up with chaff and husk. Hast thou a good son? He is God's, not thine. Is he evil? Nothing but his sin is thine. Help by thy prayers and endeavors to take away that which thou hast given him, and to obtain from God that which thou hast, and canst not give; else thou mayest name him a possession, but thou shalt find him a loss.

These things be comely and pleasant to see, and worthy of honour from the beholder: A young Saint, an old Martyr, a religious Soldier, a conscionable Statesman, a great man courteous, a learned man humble, a silent woman, a child understanding the eye of his parent, a merry companion without vanity, a friend not changed with honour, a sick man cheerful, a soul departing with comfort and assurance. . . .

You shall rarely find a man eminent in sundry faculties of mind, or sundry manual trades. If his memory be excellent, his fancy is but dull. If his fancy be busy and quick, his judgment is but shallow. If his judgment be deep, his utterance is harsh, which also holds no less in the activities of the hand. And, if it happen that one man be qualified with skill of diverse trades, and practise this variety, you shall seldom find such one thriving in his estate. With spiritual gifts it is otherwise, which are so chained together that who excels in one hath some eminence in more, yea in all. Look upon faith; she is attended with a bevy of graces. He that believes, cannot but have hope; if hope, patience. He that believes and hopes, must needs find joy in God; if joy, love of God breeds piety and care to please, sorrow for offending, fear to offend, his love to me, fidelity and Christian beneficence. Vices are seldom single, but virtues go ever in troupes; they go so thick that sometimes some are hid in the crowd, which yet are, but appear not. They may be shut out from sight; they cannot be severed.

The Heaven ever moves, and yet is the place of our rest. Earth ever rests, and yet is the place of our trouble. Outward motion can be no enemy to inward rest, as outward rest may well stand with inward unquietness.

None live so ill, but they content themselves in somewhat: Even the beggar likes the smell of his dish. It is a rare evil that hath not something to sweeten it, either in sense, or in hope. Otherwise men would grow desperate, mutinous, envious of others, weary of themselves. The better that thing is wherein we place our comfort, the happier we live; and the more we love good things, the better they are for us. The worldling's comfort, though it be good to him because he loves it, yet because it is not absolutely and eternally good, it fails him. Wherein the Christian hath just advantage of him, while he hath all the same causes of joy refined and exalted; besides more and higher, which the other knows not of. The worldling laughs more, but the Christian is more delighted. These two are easily severed; thou seest a goodly picture, or a heap of thy gold, thou laughest not, yet thy delight is more than a jest that shaketh thy spleen; as grief, so joy is not less when it is least expressed.

I have seen the worst natures, and most depraved minds not affecting all sins; but still some they have condemned in others, and abhorred in themselves. One exclaims on covetousness, yet he can too well abide riotous good fellowship. Another inveighs against drunkenness and excess, not caring how cruel he be in usury and oppression. One cannot endure a rough and quarrelsome disposition, yet gives himself over to unclean and lascivious courses. Another hates all wrongs, save wrong to God. One is a civil atheist; another a religious usurer; a third an honest drunkard; a fourth an unchaste judge; a fifth a chaste quarreller. I

know not whether every devil excel in all sins; I am sure some of them have denomination from some sins more special. Let no man applaud himself for those sins he lacketh, but condemn himself rather for that sin he hath. Thou censurest another man's sin, he thine, God curseth both.

Gold is the heaviest of all metals. It is no wonder that the rich man is usually carried downward to his place. It is hard for the soul, clogged with many weights, to ascend to heaven. It must be a strong and humble soul that can carry up itself and such a load. . . . The burden of covetous desires is more heavy to an empty soul than much treasure to the full. Our affections give poise or lightness to earthly things. Either abate of thy load if thou find it too pressing, whether by having less, or loving less, or add to thy strength and activity, that thou mayest yet ascend. It is more commendable, by how much more hard, to climb into heaven with a burden.

A Christian in all his ways must have three guides: Truth, Charity, Wisdom. Truth to go before him; Charity and Wisdom on either hand. If any of the three be absent, he walks amiss. I have seen some do hurt by following a truth uncharitably. And others while they would salve up an error with love, have failed in their wisdom, and offended against justice. A charitable untruth, and an uncharitable truth, and an unwise managing of truth or love, are all to be carefully avoided of him that would go with a right foot in the narrow way. . . .

The homeliest service that we do in an honest calling, though it be but to plow, or dig, if done in obedience and conscience of God's commandment, is crowned with an ample reward; whereas the best works for their kind (preaching, praying, offering evangelical sacrifices) if without respect of God's injunction and glory, are loaded with curses. . . .

The golden infancy of some hath proceeded to a brazen youth, and ended in a leaden age. All humane maturities have their period; only grace hath none. I dare never lay too much hope on the forward beginnings of wit and memory, which have been applauded in children. I knew they could but attain their vigor; and that if sooner, no whit the better, for the earlier is their perfection of wisdom, the longer shall be their witless age. Seasonableness is best in all these things which have their ripeness and decay. We can never hope too much of the timely blossoms of grace, whose spring is perpetual, and whose harvest begins with our end. . . .



One half of the world knows not how the other lives; and therefore the better sort pity not the distressed, and the miserable envy not those which fare better, because they know it not. Each man judges of others' condition by

his own. The worst sort would be too much discontented, if they saw how far more pleasant the life of others is. And if the better sort (such we call those which are greater) could look down to the infinite miseries of inferiors, it would make them either miserable in comparison or proud in conceit. It is good, sometimes, for the delicate rich man to look into the poor man's cupboard, and seeing God in mercy gives him not to know their sorrow by experience, to know it yet in speculation. This shall teach him more thanks to God, more mercy to men, more contentment in himself. . . .

Those that come to their meat as to a medicine (as Augustine reports of himself) live in an austere and Christian temper, and shall be sure not to joy too much in the creature, nor to abuse themselves. Those that come to their medicine as to meat, shall be sure to live miserably and die soon. To come to meat as meat, if without a gluttonous appetite and palate, is allowed to Christians. To come to meat as to a sacrifice unto the belly, is a most base and brutish idolatry.

The worst that ever were, even Cain and Judas, have had some favorers that have honoured them for Saints. And the Serpent that beguiled our first Parents, hath in that name had divine honour and thanks. Never any man trod so perilous and deep steps but some have followed, and admired him. Each master of heresy hath found some clients; even he that taught all men's opinions were true. Again, no man hath been so exquisite but some have detracted from him, even in those qualities which have seemed most worthy of wonder to others. A man shall be sure to be backed by some, either in good or evil, and by some shouldered in both. It is good for a man not to stand upon his abettors, but his quarrel; and not to depend upon others, but himself.

* * * * * *

May Peace Profound abide with each of you.

Fraternally,

YOUR CLASS MASTER

Summary of This Monograph

▽ ▽ ▽

Below is a summary of the important principles of this monograph. It contains the essential statements which you should not forget. After you have carefully read the complete monograph, try to recall as many as you can of the important points you read. Then read this summary and see if you have forgotten any. Also refer to this summary during the ensuing week to refresh your memory.

¶ The "Holy Observations" of our author indicate in pithy language how commonplace affairs supply the wise man with knowledge. Worth remembering are the following aphorisms:

¶ A wicked man's name may be feared awhile; soon after, it is either forgotten or cursed. The good man's either sleepeth with his body in peace, or waketh (as his Soul) in glory.

¶ Vices are seldom single, but virtues go ever in troupes; they go so thick that sometimes some are hid in the crowd, which yet are but appear not. They may be shut from sight; they cannot be severed.

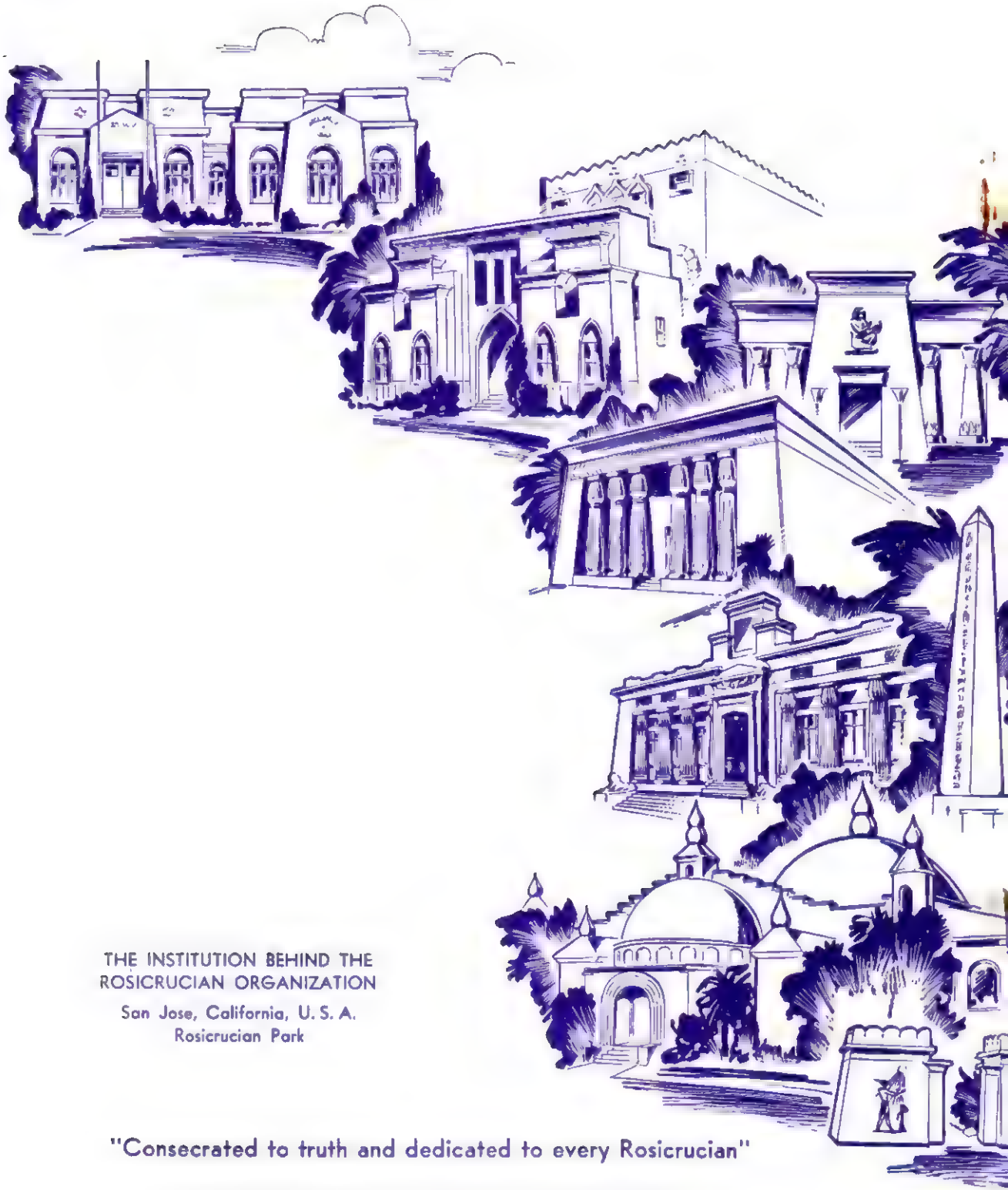
¶ It is a rare evil that hath not something to sweeten it, either in sense, or in hope.

¶ Let no man applaud himself for those sins he lacketh, but condemn himself rather for that sin he hath.

¶ Gold is the heaviest of all metals. It is no wonder that the rich man is usually carried downward to his place.

¶ A Christian in all his ways must have three guides: Truth, Charity, Wisdom.

¶ It is good for man not to stand upon his abettors, but his quarrel; and not to depend upon others, but himself.



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THE CONCURRENCE

This Week's Consideration of a Famous Opinion

▽ ▽ ▽



¶ The Middle Ages, a rough and tumultuous era, was yet the producer of great mystics. Doctor John Tauler, a German Dominican monk, was one of these. To him the contemplative life was important, but the duties of daily living equally so.



. . . it is our duty to exercise a reasonable prudence in providing such things as are right, to the supply of our necessities and those of others, and profitable to ourselves and the community, and to see that everything be done in a discreet and seemly manner. But that which is your end when you sit and meditate in the church, should be likewise your end when you are busied in all the affairs of daily life; whether you work, or speak, or eat, or drink, waking and sleeping, do all to the glory of God, and not for thyself. For a noble man will make these perishing things of time a mere passage-way by which he will ascend through the creatures, not being held down by any selfish cleaving to them, up to his everlasting home, his eternal source from which he sprang at his creation.

–DOCTOR JOHN TAULER, 1300(?)-1361

To the Members of the Esoteric Hierarchy, Greetings!

We continue this week with further quotations from the very old work entitled Holy Observations. Many of these Holy Observations are applicable to the affairs of today, and depict the attitudes of our minds and our characters. The archaic English makes them a little difficult to read; on the other hand, it obliges us to concentrate on what is being read: thus the import is more deeply impressed upon our consciousness.

* * * * * *

We see thousands of creatures die for our use, and never do so much as pity them. Why do we think much to die once for God? They are not ours so much as we are his, nor our pleasure so much to us as his glory to him. Their lives are lost to us; ours but changed to him. . . .

In worldly carriage so much is a man made of, as he takes upon himself; but such is God's blessing upon true humility that it still procureth reverence. I never saw Christian less honored for a wise neglect of himself. If our dejection proceed from the conscience of our want, it is possible we should be as little esteemed of others, as of ourselves. But if we have true graces, and prize them not at the highest, others shall value both them in us, and us for them, and with usury give us that honor we withheld modestly from ourselves.

He that takes his full liberty in what he may, shall repent him. How much more in what he should not? I never read of Christian that repented him of too little worldly delight. The surest course I have still found in all earthly pleasures is to rise with an appetite and to be satisfied with a little.

There is a time when Kings go not forth to warfare. Our spiritual war admits no intermission. It knows no night, no winter, abides no peace, no truce. This calls us not into a garrison, where we may have ease and respite, but into pitched fields continually. We see our enemies in the face always, and are always seen and assaulted; ever resisting; ever defending, receiving and returning blows. If either we be negligent or weary, we die. What other hope is there while one fights, and the other stands still? We can never have safety and peace, but in victory. There must our resistance be courageous and constant, where both yielding is death and all treaties of peace mortal. . . .

Nothing is more absurd than that Epicurean resolution: Let us eat and drink, tomorrow we shall die. As if we were made only for the paunch, and lived that we might live. Yet there was never any natural man found favor in that meat which he knew should be his last; whereas they should say:

Let us fast and pray, tomorrow we shall die. For to what purpose is the body strengthened that it may perish, whose greater strength makes our death more violent. No man bestows a costly roof on a ruinous tenement. That man's end is easy and happy whom death finds with a weak body and a strong soul.

Sometimes even things in themselves naturally good are to be refused for those which (being evil) may be an occasion to a greater good. Life is in itself good, and death evil; else David, Elias, and many excellent martyrs would not have fled to hold life and avoid death; . . . Yet if in some cases we hate not life, we love not God, nor our souls. Herein, as much as in anything, the perverseness of our nature appears, that we wish death, or love life upon wrong causes. We would live for pleasure, or we would die for pain; Job for his sores, Elias for his persecution, Jonas for his gourd would presently die, and will needs out-face God that it is better for him to die than to live. Wherein we are to garrison soldiers, that while they live within safe walls and show themselves once a day rather for ceremony and pomp than need or danger, like warfare well enough; but if once called forth to the field, they wish themselves at home. . . .

Thus is God dealt with in all other offerings. The worst and least sheaf must be God's tenth. The deformedst or simplest of our children must be God's Ministers. The uncleanliest and most careless house must be God's Temple. The idlest and sleepiest hours of the day must be reserved for our prayers; the worst part of our age, for devotion. We would have God give us still of the best, and are ready to murmur at every little evil he sends us; yet nothing is bad enough for him, of whom we receive all. Nature condemns this inequality, and tells us that he which is the author of good, should have the best, and he which gives all should have his choice.

When we go about an evil business, it is strange how ready the devil is to set us forward; how careful, that we should want no furtherances. So that if a man would be lewdly witty, he shall be sure to be furnished with store of profane jests, wherein a loose heart hath double advantage of the conscionable. If he would be voluptuous, he shall want neither objects nor opportunities. The current passage of ill enterprises is so far from giving cause of encouragement, that it should justly fright a man to look back to the author, and to consider that he therefore goes fast, because the devil drives him.

In the choice of companions for our conversation, it is good dealing with men of good natures, for though grace exerciseth her power in bridling nature, yet, (since we are still men, at the best) some control she will have in the most mortified. Austerity, sullenness, or strangeness of disposition, and whatsoever qualities may make a man unsociable, cleave faster to our nature than those which are morally evil. . . .

Ignorance as it makes bold, intruding men carelessly into unknown dangers, so also it makes men oft-times causelessly fearful. Herod feared Christ's coming, because he mistook it. If that Tyrant had known the manner of His spiritual regiment, he had spared both his own fright and the blood of others. And hence it is that we fear Death, because we are not acquainted with the virtue of it. Nothing but innocence and knowledge can give sound confidence to the heart.

Where are diverse opinions, they may be all false; there can be but one true, and that one Truth oft-times must be fetched by piecemeal out of diverse branches of contrary opinions. For, it falls out not seldom that Truth is through ignorance or rash vehemency scattered into sundry parts; and, like to a little silver melted amongst the ruins of a burnt house, must be tried out from heaps of much superfluous ashes. There is much pains in the search of it, much skill in finding it; the value of it once found requites the cost of both.

Affectation or superfluity is in all things a sign of weakness: As, in words he that useth circumlocutions to express himself shows want of memory, and want of proper speech; and much talk argues a brain feeble and distempered; what good can any earthly thing yield us beside his use? And what is it but vanity, to affect that which doth us no good? And what use is in that which is superfluous? It is a great skill to know what is enough, and great wisdom to care for no more.

Good things, which in absence were desired, now offering themselves to our presence, are scarce entertained; or at least not with our proposed cheerfulness. Christ's coming to us and our going to him, are in our profession well esteemed, much wished. But when he singleth us out by a direct message of death, or by some fearful sign, giveth likelihood of a present return, we are as much affected with fear, as before with desire. All changes, although to the better, are troublesome for the time, until our settling. There is no remedy hereof but inward prevention. Our mind must change before our estate be changed.

Those are greatest enemies to religion, that are not most irreligious. Atheists, though in themselves they be the worst, yet are seldom found hot persecutors of others; whereas those which in some one fundamental point be heretical, are commonly most violent in oppositions. One hurts by secret infection, the other by open resistance. One is careless of all truth, the other vehement for some untruth. An atheist is worthy of more hatred, an heretic of more fear; both, of avoidance. . . .



Our sensual hand holds fast whatsoever delight it apprehendeth; our spiritual hand easily remitteth; because

appetite is stronger in us than grace. Whence it is that we so hardly deliver ourselves of earthly pleasures, which we have once entertained, and with such difficulty draw ourselves to a constant course of faith, hope, and spiritual joy, or to the renewed acts of them once intermitted. Age is naturally weak, and youth vigorous; but in us the old man is strong, the new faint and feeble. The fault is not in grace, but in us. Faith doth not want strength, but we want faith. . . .

God forewarns ere he try, because he would be prevented. Satan steals upon us suddenly by temptations, because he would foil us. If we relent not upon God's premonition, and meet not the lingering pace of his punishments to forestall them, he punisheth more by how much his warning was more evident and more large. God's trials must be met when they come; Satan's must be seen before they come. And if we be not armed ere we be assaultd, we shall be foiled ere we can be armed.

* * * * * *

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Fraternally,

YOUR CLASS MASTER

Summary of This Monograph

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Below is a summary of the important principles of this monograph. It contains the essential statements which you should not forget. After you have carefully read the complete monograph, try to recall as many as you can of the important points you read. Then read this summary and see if you have forgotten any. Also refer to this summary during the ensuing week to refresh your memory.

¶ That "Holy Observations" have a personal application the following excerpts bear evidence:

¶ The surest course I have still found in all earthly pleasures is to rise with an appetite and to be satisfied with a little.

¶ Our spiritual war admits no intermission. It knows no night, no winter, abides no peace, no truce.

¶ No man bestows a costly roof on a ruinous tenement.

¶ It is a great skill to know what is enough, and great wisdom to care for no more.

¶ All changes, although to the better, are troublesome for the time, until our settling. There is no remedy hereof but inward prevention. Our mind must change before our estate be changed.

¶ God's trials must be met when they come; Satan's must be seen before they come. And if we be not armed ere we be assaulted, we shall be foiled ere we can be armed.



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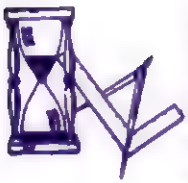
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THE CONCURRENCE

This Week's Consideration of a Famous Opinion

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¶ In this monograph, we read Robert Fludd's criticism of various philosophers. Aristotle is blamed most of all for his "conceited imaginations" and a false philosophy designed to make himself appear wise. We thought it would be of interest to quote from the work of a modern commentator.



God, as conceived by Aristotle, has a knowledge which is not knowledge of the universe, and an influence on the universe which does not flow from His knowledge; an influence which can hardly be called an activity since it is the sort of influence that one person may unconsciously have on another, or that even a statue or a picture may have on its admirer. Little wonder that commentators have found it hard to believe that this is really Aristotle's view, and have tried to read something different into what he says. . . . Aristotle has no theory either of divine creation or of divine providence.

—W. D. ROSS, M.A., 1877-

To the Members of the Esoteric Hierarchy, Greetings!

May I remind you of the Hierarchy that my personal Sanctum period for meditation--aside from our Hierarchy contact periods--is 8:00 P.M. Pacific Standard Time, nightly. I welcome you to join me in my communion with the Cosmic.

Once again I have brought from the vaults a stained leather tome entitled Mosaicall Philosophy by the Rosicrucian, Robert Fludd. The flyleaf, yellowed by age, bears the date, London, 1659.

Around 1612, Michael Maier, high in Rosicrucian circles in Europe, visited England, meeting the celebrated physician, Dr. Robert Fludd, and assisted in his initiation into the Rosicrucian Order. Frater Fludd was born at Bearstead, Kent, in 1574, the son of Sir Thomas Fludd, Treasurer of War to Queen Elizabeth. For years he practiced medicine in London and wrote many learned works on Kabalistic Theosophy and the Rosicrucian doctrines. He was buried in Bearstead Church.

In some of his works the Rosicrucian doctrines are so familiar as to seem quoted from our present-day monographs. Although over three hundred years old, the writings contain truths not affected by the evolutionary changes of time and civilization and so intuitive that we can frame them no better than did these Rosicrucian Masters several centuries ago. Present-day Rosicrucian teachings are an accretion of the writings of these Rosicrucian adepts of the past, and the findings and accomplishments of those since. Much had then to be obscure and veiled so as to seem to the profane to be mere discussions of theological principles. The mystic and the Rosicrucian would see in them the real truth which dared not be written too plainly for fear of the wrath of the prevailing powers --political and ecclesiastical.

Our quotation, somewhat modernized, deals with the doctrine of ontology, the true science of all being.

* * * * * *

It is an evident argument that the ethnic (Race) philosophers were not well settled upon the grounds of their philosophy, but did waver in their imaginations touching the true principles of nature, being that among each sect of them there was maintained and upheld a variety, yea, and sometimes a plain contrariety, of opinions concerning them: as for example, Thales Milesius . . . had his opinion that Water was the beginning of all things. But Anaximenes and his disciples affirmed, that an infinite air was the first cause or original of every existence. . . . Again, on the other side, Zoroaster will have all things to take their beginning from Fire and Light; as also the

Pythagoreans say that there is one universal Fire in and over all things in this world.

And verily, each of these opinions, if they be duly considered, will be found to approach and have a near relation unto the Mosaicall truth; for a divine fire or light issuing forth of darkness, or the dark abyss, did suddenly by its bright presence reveal and make manifest the hidden and invisible waters, the subtler part whereof is the vast spirit of the air; and for this reason, both Thales and Anaximenes do seem in some sort to agree in one subject. And yet, if we penetrate more profoundly into the business, we shall perceive that these two did insist but upon the material or passive principle, forasmuch as from it, the substance of heaven and earth and every thing therein hath his existence or material being.

On the other side, Zoroaster did not without reason make choice of fire for the primary beginning of all things, in that it did proceed and appear in act, before the waters or humid nature were made manifest, no otherwise than action goeth before passion, or the cause precedeth the effect. Nevertheless, he erred in this his assertion, because the active principle can in no wise rightly be considered, but as it hath his relation unto a passive original. The Stoic Zeno, therefore, being more wary than the rest, establisheth his opinion concerning the first Principle, by a firmer tie or obligation, saying, that the substance of the fire being by the air converted into water, is the beginning of all things. But Empedocles would be sure to lay his grounds more surely (as he vainly imagined) than Zeno; and for that cause did ordain the four elements to be the radical principles of all things, whereof two of them are agents, and two patients.

Now the main error of these philosophers in their judgments concerning the principles, was, that they did not mark or consider that the divine puissance or sacred word was more ancient, and of a greater antiquity, than were any of their foresaid principles; . . . . No otherwise than the Father in time, order, and being, is justly said to exist before the Son, or the Creator before the creature; And thereupon the wise man hath it, Omnium prior creata est Sapientia, Wisdom was created before all things.

And yet it is most apparent that some of the Greek and Egyptian Philosophers, namely Plato, Pythagoras, Socrates, Hermes, etc., did so instruct their understandings, partly by the observation of their predecessor's doctrine, and partly through the experience which in their long travails and peregrinations they had gathered, among the Ethiopians, Egyptians, Hebrews, Armenians, Arabians, Babylonians, and Indians, (for, over all or most of these countries did Plato, Pythagoras, Hippocrates, and others of them travel for the augmenta-

tion and increase of their knowledge, as Historiographers that are worthy of credit have related) that without doubt they did discern, though afar off, and as it were in a cloud, the true light in the humid nature.

And among the rest it is reported as also it appeareth by his works, that Plato had the knowledge of the Word, and had read the Books of Moses; and for that reason he was called Divinus Plato, the divine Plato. In like manner, the excellent Philosopher Hermes, otherwise termed Mercurius Trismegistus, expresseth plainly that he was not only acquainted with Moses, his books, but also was made partaker of his mystical and secret practice. As by his Sermons which he calleth Pymander, a man may plainly discern where he doth mention the three Persons in Trinity, and showeth the manner of the world's creation, with the elements thereof, by the Word. And therefore of all other ancient philosophers, I may justly ascribe divinity unto these two. But in this I cannot much commend them, viz., in that they, having had a view of Moses, his labours, which were indited by the spirit of God, did gather out and confess the truth of his doctrine, touching the principles of all things, and yet would not in open terms acknowledge their Master, but altered the names of them.

As Plato served his Master Moses, even so was he dealt with by his scholar Aristotle, who, knowing that his Master's three Mosaicall Principles of all things, masked under strange titles, were but truth, would nevertheless arrogate his doctrine unto himself. For that cause did he alter the assumed names of Plato's principles, gilding them over with new denominations, and did afterward rear up upon them a spurious philosophical structure, carved and framed out after his own inventions, which may be therefore rightly compared unto a house of straw or stubble, which, though it be erected upon a firm rock or foundation, yet because their stuff is heterogenial unto the truth, and evilly compacted, it will not endure a storm, no, not the least blast of truth, but will easily be destroyed and cast down.

Thus may every good Christian discern how all of the ethnic philosophers have stolen their principles from Moses, his grounds --stolen, I say, because they express them under covert names, without any acknowledgement of their Master, which did arrogate his doctrine and learning unto the Spirit of God which did teach him it, and did practically express the grounds thereof, in the apparition which God made upon the Mount Sinai. For upon the grounds of these three Principles, the true mystical Philosophers or Theosophers did pronounce, that as well the external Law of Moses, as the internal of Jesus Christ was erected, which was not discovered or discerned by Aristotle, how cunning soever he maketh himself. If it had been so, he would not (without all doubt) have founded or built upon the true

corner-stone (I mean the eternal wisdom) a bastard philosophy which did differ in shape and essence from the true foundation. . . .

That Principle which Moses termed darkness, the dark abyss or potential Principle, Aristotle doth call his Materia prima, or first matter, which he averreth to be something in puissance or potentially only, because it is not as yet reduced into act. Again, he seemeth to term it privation, but falsely, being that no position did precede it. On the other side Plato calleth it Hyle (matter), which is esteemed to be nothing, forasmuch as it is invisible and without form. As for Hermes, he entitleth it by the name of umbra horrenda, or fearful shadow. Pythagoras maketh it his Symbolical Unity: For in this its estate, it hath relation unto nothing else but itself, which is mere Unity, and consequently it acquireth not so much as the name of a Father, because it doth not by an emanation respect or attempt the production of a Son. Hippocrates will have it named a deformed Chaos, or a universally troubled mass, without form or shape, again, as touching the first enacted passive Principle, or the primary passive matter, out of which all things were carved.

That which Moses called waters, Aristotle doth entitle by the name of second matter; forasmuch as it was begotten and derived out of the bowels of the first-matter, or Chaos, or dark abyss: which also Plato termeth the Spirit, and Hermes the humid nature. Hippocrates with Anaximenes, the vast and universal air of this world. Pythagoras pointed at it symbolically, by the number of duality, which is the mark of imperfection; for it argueth thereby, the imperfect estate of matter being destitute of the formal character of Unity, which maketh three, and therefore the ternary number is esteemed amongst the wisest philosophers, for the root of all perfect numbers. . . .

But amongst all the rest, Aristotle hath soared highest upon the wings of his own conceited imaginations, and built the structure of his worldly wisdom upon the typical form of the Mosaicall grounds, thinking thereby to assume and purchase unto himself, in the regard of this world, the name of an absolutely wise man, though in the conclusion he appeareth far otherwise in the eyes of God. Forasmuch as he doth assign particular essential actions, which appertain really unto God, unto the creatures, with more obstinacy than the rest, affirming that they operate essentially of and by themselves when in verity it is only God that operateth all and in all.

* * * * * *

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Summary of This Monograph

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¶ **In the *Mosaicall Philosophy*, Robert Fludd posits himself on the rightness of Moses' account of creation.**

¶ **He dismisses the statements of Thales, Anaximenes, Zoroaster, and Empedocles as being short-sighted in that they did not consider "the Word" to be more ancient than their several principles.**

¶ **Plato, Pythagoras, Socrates, and Hermes he commends for their discernment of the basis of Moses' pronouncement but censures for their failure to give him credit.**

¶ **Aristotle he blames most of all for arrogating everything to himself and raising a spurious philosophy which he claimed to have originated.**

¶ **Aristotle's greatest fault in Fludd's estimation lay in leaving God out of His own creation, assigning to creatures themselves powers of operation which essentially belong to God.**



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THE CONCURRENCE

This Week's Consideration of a Famous Opinion

▽ ▽ ▽



¶ Extracts from Robert Fludd's *Mosaicall Philosophy* are continued in this monograph. He speaks of "the eternal wisdom" as being the spirit that moves, maintains and guides all things, its absence bringing corruption and death. We turn to Jacob Boehme for additional comment on *Wisdom.*



The best treasure that a man can attain unto in the world is true knowledge; even the knowledge of himself: *For* man *is the great mystery of God, the* microcosm, *or the complete abridgement of the whole universe. He is the* mirandum Dei opus, *God's masterpiece, a living emblem and hieroglyphic of eternity and time, and therefore to know whence he is, and what his temporal and eternal being and well-being are, must needs be that ONE necessary thing, to which all our chief study should aim and in comparison of which all the wealth of this world is but dross, and a loss to us.*

Hence Solomon, the wisest of the kings of Israel, says: 'Happy is the man that findeth wisdom, and the man that getteth understanding; for the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold; she is more precious than rubies, and all things that can be desired are not to be compared unto her.'

This is that wisdom which dwells in nothing, and yet possesses all things; this is the divine alloquy, the inspiration of the Almighty, the breath of God, the holy unction, which sanctifies the soul to be the temple of the Holy Ghost, which instructs it aright in all things, and searches . . . the depths of God.

—JACOB BOEHME, 1575-1624

To the Members of the Esoteric Hierarchy, Greetings!

This week we continue our quotation from Robert Fludd's Mosaicall Philosophy. In these extracts, our esteemed Frater endeavors to reconcile the teachings of the ancient philosophers with Rosicrucian philosophy, Kabalistic views, and the science of his time with respect to the origin of our earth. He refers to the principle of duality, and the fact that nothing is at rest, motion always existing. You will also note his reference to emanations, or radiations as we term them today. It is of particular importance to realize that modern Rosicrucians by their presentation of scientific viewpoints very definitely perpetuate the mystical points of view taught by their Rosicrucian predecessors.

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CHAPTER IV

I told you that according unto the Rabbis, or Cabalistical Doctors' opinion, the eternal wisdom which is the radical beginning or unity of all things (when it remained, as it were, quiet and at rest, as being retracted in the dark abyss) was in regard of our weak capacities esteemed as Ain, that is to say, nihil, or nothing; and yet out of this nihil was revealed unto us infinity. Forasmuch as the emanation which issued from it is all in all, and yet without all, as it is that fountain out of which the universal waters are drawn, which is the existence of all things (as I said before) and that universal and bright-shining-forth, or fiery and formal virtue, is sent out, which doth impart an essence unto every thing.

In conclusion, both the external or passive, and internal or active, of all creatures in the world, do issue out of this eternal, which is nihil in regard to us, but omnia in omnibus, and extra omnia, in respect of itself. . . . For this cause, this eternal infinitude, this all in all, and without all, is rightly described, first by the Apostle and then by the divine Philosopher Hermes, after this manner: (Saint Paul) "One God is the Father of all, who is above all, and over all, and in all. Of him, by him, and in him are all things." And Hermes: "God is an intellectual circle, whose center is all that which existeth, and whose circumference is without and beyond all things."

Hereupon in another place he calleth him, "The place in which the world is contained," inferring thereby, according unto that of the Scriptures, that he filleth all the world, and yet remains in himself without all, in the very self-same nature of a unity as he was. For as he seemed in the eyes of man's weak and fragile capacity to be Ain or Nihil, before he would create anything, yet was he both unity and infinity

unto himself, and therefore was complicite all in all in himself, namely, as he to our blinded fancy appeareth, dark and deformed Aleph. Also, though he shined forth of darkness, and by the revelation of his hidden wisdom or essence, made all things, as well visible as invisible, to exist formally, and so made dark Aleph to be changed into light Aleph; yet nevertheless, he remaineth all one in himself, and passeth not beyond the limits of his uniformity. . . .

Now I will tell you here, as I have done before by the mouth of Solomon, what this divine wisdom is. Saith Solomon: "Wisdom is the holy spirit of discipline, which is the vapor of the virtue or power of God, and a certain flowing forth or emanation of the brightness of the Almighty, the beauty or clearness of his eternal light, and an immaculate mirror of the majesty of God." So that we may discern by this description of the wise man, what is the spiritual Christ, who is the wisdom, virtue, and word of God, and how by his apparition out of darkness, that is, by the mutation or change of the first principle (which was in darkness) from dark Aleph to light Aleph, the waters which were contained in the profound bowels of the abyss were revealed, and were animated, that is to say, by the emanation or emission of this self-same spirit of eternal fire or light, and afterward by his admirable activity and restless motion and penetration.

For by Solomon it is said to be: "The swiftest and most agile of all movable things, and to attain and pierce everywhere, by reason of its pureness and subtlety" it first distinguisheth and separateth the darkness from the light, the obscure and gross waters from the subtle or pure, and then it disposeth the heavens into spheres. Lastly, it divideth the grosser waters into sublunary elements, as by the words of the first Chapter of Genesis, each man may plainly discern. . . .

"For God made all things by the wisdom which came out of his mouth, and compassed about the circuit of the heavens, and walked in the profundity of the abyss. She was present when he prepared the heavens, when he covered, by a certain law or compass, the abyss. When he established the heavens, or ethereal region above, then was she with him as the composer of all those things. She laid the foundations of the earth, and fastened the heavens, and broke up the Abyss, and made the clouds to gather in a dew. She giveth weight unto the air. She hangeth or balanceth the waters or clouds by measure. She created the heavens, and did spread them abroad. She fastened the earth, and made the things which grow upon it. God created the earth by her, and established the heavens by his Providence, and she causeth an indeficient Light to rise and appear in the heavens, and she covereth as it were with a cloud the whole earth.



"She maketh the courses of the year, and instituteth the dispositions or natures of the Stars. She made the Pole-star and Orion, and turned the darkness into the morning, and changed the day into night. She calleth the waters of the Sea, and poureth them upon the face of the Earth. She hath prepared the Earth from eternity, and filled it with two-footed and four-footed Creatures: God effused or poured her forth upon all his Works, and upon all flesh in a diverse measure. To conclude, she operateth all things, as Solomon saith, and therefore God by her doth operate all and in all things. And again, she vivifieth and animateth all things (as the Apostle telleth us). . . ."

The three mystical operations of one Spirit in this world, the whole Scriptures do handle at full, and therefore we will conclude the last Chapter of this Book, namely, that which succeedeth, with this very subject, which shall truly correspond unto that defective treatise which Aristotle maketh of generation and corruption. But before we come to speak of it, we must proceed a little further in the opening of this present Principle. By this therefore that is already said, we may easily perceive that the universal Act, or formal Principle, with his infinity of dilatations or emanations, are in the hands and volition of the Creator, who for that cause is said to operate by his Wisdom all in all, as is already declared. And therefore the school distinction . . . forged out by the ethnic philosophers (being necessary instruments of the Prince of this world, forasmuch as they by their worldly discipline, do distract even Christians themselves from Truth and Unity, by a multiplicity of confused distinctions) ought to be quite abolished, being that the only act and universal agent in all things is immediately from God, and is the one in essence with God, and is essentially in all things. . . .

Now therefore seeing it is evident that this Spirit is God, and that the essence divine is indivisible, it must needs follow that where it acteth immediately, there God also must act and operate immediately. And therefore all distinctions framed out after the inventions of men being laid aside, these words of the Apostle and Solomon, God Worketh all in all, doth generally hold over all, and every particular, and consequently we ought to acknowledge no subalternate acting or efficient cause in this world, but only one identity or divine essence and that is he who worketh all in all, and vivifieth, informeth, and animateth, immediately, all things alone, without any assistance, as Scripture tells us in diverse places: "I am JEHOVAH, who work all things alone, and have none to help or aid me. I wisdom compassed the heaven alone, etc."



For this cause St. Paul saith, in excluding all other essential acts or operations out of this world, saving

only this which is from God: "Though there are which are termed Gods in heaven and earth, yet we acknowledge but one God the Father, of whom are all things; and one Lord Jesus Christ, by whom are all things." As if he had said, however the world speaketh of the actions of the Angels, Stars, Elements, Winds, Meteors, Waters, Animals, Vegetables or Minerals, we do not acknowledge them to act essentially and by themselves, but by the Spirit of God, who only acteth and operateth in the creatures, and by the creatures what he pleaseth.

To conclude, of this spiritual Corner-stone, or sacred Wisdom and Virtue of God, as is said before, the Scripture speaketh thus: "Christ filleth all things. In Christ all things in heaven and earth are made, as well visible as invisible: By him and in him are all things created. He is before all, and all consist in him. He holdeth the Principality in all things, for in him all the plenitude of divinity dwelleth. In the beginning he established the earth, and the heavens were the works of his hands, for he is the word. But the heavens were made first, and the earth of the waters, and by the waters, by the activity of the Word.

"To conclude, this divine Spirit is the splendor of God's glory, and the figure of his substance, which beareth up, and sustaineth all things by the word of his virtue." By which it appeareth, that it is this Spirit of Wisdom which operateth, worketh, guideth, informeth, visiteth, maintaineth, sustaineth, feedeth and illuminateth all things with life and being, and again, by his absence darkeneth, depriveth, and causeth death and corruption to all things in this world. . . .

* * * * * *

May Peace Profound abide with each of you.

Fraternally,

YOUR CLASS MASTER

Summary of This Monograph

▽ ▽ ▽

Below is a summary of the important principles of this monograph. It contains the essential statements which you should not forget. After you have carefully read the complete monograph, try to recall as many as you can of the important points you read. Then read this summary and see if you have forgotten any. Also refer to this summary during the ensuing week to refresh your memory.

¶ **In this week's excerpt from Robert Fludd's *Mosaicall Philosophy*, the author enters upon the subject of the Kabala and its explanation through scripture.**

¶ **The state or radical beginning of all things all through infinity, because of man's imperfect faculties of perception, can be spoken of only in negative terms and therefore is termed the dark abyss, the nothing, or the Not (Ain).**

¶ **St. Paul spoke of this eternal infinitude as One, "the Father of all, who is above all, and over all, and in all." The ancient Hermes spoke of God as "an intellectual circle, whose center is all that which existeth and whose circumference is without and beyond all things."**

¶ **To Solomon, this divine Wisdom "is the holy spirit of discipline, which is the vapor of the virtue or power of God, and a certain flowing forth or emanation of the brightness of the Almighty, the beauty or clearness of his eternal light, and an immaculate mirror of the majesty of God."**

¶ **It is Fludd's conclusion "that it is this Spirit of Wisdom which operateth, worketh, guideth, informeth, visiteth, maintaineth, sustaineth, feedeth and illuminateth all things with life and being, and again, by his absence darkeneth, depriveth, and causeth death and corruption to all things in this world."**



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THE CONCURRENCE

This Week's Consideration of a Famous Opinion

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¶ The *Chymical Wedding*, from which the monographs to follow are taken, held fascination for the uninitiated as well as the initiated. It aroused curiosity and interest, and may have been the key which opened doors for many who might not otherwise have experienced spiritual awakening. However, to the mystic, the language of symbols told a story only he could understand. The events occurred during Easter season, a period redolent of significance. The poem we quote may give insight into the mystical meaning of the sacrifice of the Paschal Lamb.



To the Blessed Sacrament

When thee (O holy sacrificed Lambe)
In severed sygnes I whyte and liquide see,
As on thy body slayne I thynke on thee,
Which pale by sheddying of thy blood became.

And when agayne I doe behold the same
Vayled in whyte to be receav'd of mee,
Thou seemest in thy syndon wrapt to bee
Lyke to a corse, whose monument I am.

Buried in me, unto my sowle appeare,
Pryson'd in earth, and bannisht from thy syght,
Like our forefathers who in lymbo were,
Cleere thou my thoughtes, as thou dids't gyve them light,
And as thou others freed from purgying fyre
Quenche in my heart the flames of badd desyre.

—HENRY CONSTABLE, 1562?-1612?

To the Members of the Esoteric Hierarchy, Greetings!

Many Rosicrucians think of Rosicrucian literature in terms of what has been published within the last century. Few have read original Rosicrucian works of two or more centuries ago. Only a limited number have had access even to translations. One of the most fascinating ever generally circulated is the Chymical Wedding, by Christian Rosenkreuz, reputedly an account of what occurred in the year 1459. The first edition (there were six in all) was in German. It followed other great Rosicrucian works which had stirred the imagination of Europe: The Universal Reformation, the famous Fama Fraternitatis, and the Confessio Fraternitatis. From a literary point of view, it is generally conceded that the Chymical Wedding—from which the following excerpts are taken—excels the others.

* * * * * *

THE FIRST DAY On an evening before Easter-Day, I sat at a table, and having (as my custom was) in my humble prayer sufficiently conversed with my Creator, and considered many great mysteries (whereof the Father of Lights, his Majesty, had shown me not a few) and being now ready to prepare in my heart, together with my dear Paschal Lamb, a small unleavened, undefiled cake; all on a sudden ariseth so horrible a tempest that I imagined no other but that through its mighty force, the hill whereon my little house was founded would fly in pieces. But in as much as this, and the like from the Devil (who had done me many a spite) was no new thing to me, I took courage, and persisted in my meditation, till somebody, after an unusual manner, touched me on the back.

Whereupon I was so hugely terrified, that I hardly dared look about me; yet I showed myself as cheerful as (in the like occurrences) human frailty would permit. Now the same thing still twitching me several times by the coat, I looked back, and behold it was a fair and glorious lady whose garments were all sky-color, and curiously (like Heaven) bespangled with golden stars. In her right hand she bore a trumpet of beaten gold, whereon a name was engraved, which I could well read, but am as yet forbidden to reveal it. In her left hand she had a great bundle of Letters of all Languages, which she (as I afterwards understood) was to carry into all countries.

She had also large and beautiful wings, full of eyes throughout, wherewith she could mount aloft, and fly swifter than any eagle. I might perhaps have been able to take further notice of her, but because she stayed so short a time with me, and terror and amazement still possessed me, I was fain to be content. For as soon as I turned about, she turned her Letters over and over, and at length drew out a small one which with great reverence she laid down upon the table, and without giving one word, departed

from me. But in her mounting upward, she gave so mighty a blast on her gallant trumpet that the whole hill echoed thereof, and for a full quarter of an hour after I could hardly hear my own words.

In so unlooked for an adventure, I was at a loss, how either to advise or assist my poor self, and therefore fell upon my knees, and besought my Creator to permit nothing contrary to my eternal happiness to befall me. Whereupon with fear and trembling I went to the Letter, which was now so heavy, as had it been mere gold, it could hardly have been so weighty. Now as I was diligently viewing it, I found a little seal, whereupon a curious cross with this inscription, IN HOC SIGNO ☩ VINCES, was engraved. . . . Whereupon I tenderly opened the Letter, and within it, in an azure field, in golden letters, found the following verses written:

This day, this day, this, this
The Royal Wedding is.
Art thou thereto by Birth inclined
And unto joy of God designed
Then mayest thou to the Mountain tend,
Whereon three stately Temples stand,
And there see all from end to end
Keep watch, and ward,
Thy self regard;
Unless with diligence thou bathe,
The Wedding can't thee harmless save:
He'll damage have that here delays;
Let him beware, too light that weighs.

Underneath stood Sponsus and Sponsa. [Bridegroom and Bride.]

As soon as I had read this Letter, I was presently like to have fainted away; all my hair stood on end, and a cold sweat trickled down my whole body. For although I well perceived that this was the appointed Wedding, whereof seven years before I was acquainted in a bodily vision, and which now so long time I had with great earnestness attended, and which lastly, by the account and calculation of the planets, I had most diligently observed, I found so to be, yet could I never foresee that it must happen under so grievous and perilous conditions. For whereas I before imagined that to be a welcome and acceptable Guest, I needed only to be ready to appear at the Wedding, I was now directed to Divine Providence, of which until this time I was never certain.

I also found by myself, the more I examined myself, that in my head there was nothing but gross misunderstanding, and blindness in mysterious things, so that I was not able to comprehend even those things which lay under my feet and which I

daily conversed with, much less that I should be born to the searching out and understanding of the Secrets of Nature; since in my opinion Nature might everywhere find a more virtuous Disciple to whom to entrust her precious, though temporary and changeable treasures.

I found also that my bodily behaviour and outward good conversation and brotherly love toward my neighbor was not duly purged and cleansed. Moreover, the tickling of the flesh manifested itself, whose affection was bent only to pomp and bravery and worldly pride, and not to the good of mankind. And I was always contriving how by this art I might in a short time abundantly increase my profit and advantage, rear up stately palaces, make myself an everlasting name in the world, and other the like carnal designs. But the obscure words concerning the Three Temples did particularly afflict me, which I was not able to make out by any after-speculation, and perhaps should not yet, had they not been wonderfully revealed to me.

Thus sticking betwixt hope and fear, examining myself again and again, and finding only my own frailty and impotency, not being in any wise able to succor myself, and exceedingly amazed at the aforementioned threatening, at length I betook myself to my usual and most secure course. After I had finished my earnest and most fervent prayer, I laid me down in my bed, that so perchance my good Angel by the Divine permission might appear, and (as it had sometimes formerly happened) instruct me in this doubtful affair, which to the praise of God, my own good, and my neighbors' faithful and hearty warning and amendment did now likewise fall out.

For I was yet scarce fallen asleep, when me-thought I, together with a numberless multitude of men lay fettered with great chains in a dark dungeon, wherein without the least glimpse of light, we swarmed like bees one over another, and thus rendered each other's affliction more grievous. But although neither I, nor any of the rest could see one iota, yet I continually heard one heaving himself above the other, when his chains or fetters were becoming ever so little lighter, though none of us had much reason to shove up the other, since we were all captive wretches.

Now as I with the rest had continued a good while in this affliction, and each was still reproaching the other with his blindness and captivity, at length we heard many trumpets sounding together, and kettle drums beating so artificially thereto, that it even revived and rejoiced us in our calamity. During this noise, the cover of the dungeon was from above lifted up, and a little light let down unto us. Then first might truly have been discerned the bustle we kept, for all went pell-mell, and he who perchance had too much heaved up himself, was forced down again under the others' feet.

In brief, each one strove to be uppermost, neither did I myself linger, but with my weighty fetters slipped up from

under the rest, and then heaved myself upon a stone, which I laid hold of. Howbeit, I was several times caught at by others, from whom yet as well as I might, with hands and feet I still guarded myself. For we imagined no other but that we should all be set at liberty, which yet fell out quite otherwise. For after the Nobles, who looked upon us from above through the Hole, had a while recreated themselves with this our struggling and lamenting, a certain hoary-headed Ancient Man called to us to be quiet, and having scarce obtained it, began (as I still remember) thus to say on:

If wretched Mankind would forbear
    Themselves so to uphold,
Then sure on them much good confer
    My righteous Mother would:
But since the same will not insue,
They must in Care and Sorrow rue,
    And still in Prison lie.
Howbeit, my dear Mother will
    Their follies over-see,
Her choicest Goods permitting still
    Too much in th' Light to be.
Though very rarely it may seem
That they may still keep some esteem,
Which else would pass for Forgery.
Wherefore in honour of the Feast
    We this day solemnize,
That so her Grace may be increased,
    A good deed she'll devise.
For now a Cord shall be let down,
And whosoe're can hang thereon,
    Shall freely be released.

(To be continued.)

* * * * * *

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Fraternally,

YOUR CLASS MASTER

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¶ On an evening before Easter while in meditation, Christian Rosenkreuz receives a mysterious visitor—the goddess Fama.

¶ From a bundle of letters in all languages, a small one bearing the Latin motto, "In this sign thou shalt conquer," is drawn out and left upon Christian Rosenkreuz's table.

¶ Upon an azure field in gold letters was written a Wedding Invitation signed "Bridegroom and Bride."

¶ Although such an invitation had long been anticipated, the suddenness of its arrival and the ominous tone of its wording filled him with concern for his own worthiness.

¶ Retiring after a prayer for guidance, he dreamed of being confined with a multitude of men in a dungeon where all were concerned for their own freedom. He himself had found a footing upon a stone.

¶ An Ancient Man speaking from above told them of a cord to be let down as a means of their salvation if they only could cling to it.



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THE CONCURRENCE

This Week's Consideration of a Famous Opinion

▽ ▽ ▽



¶ The language of symbolism is an interior one, understandable only in terms of individual experience. Thus, in the *Chymical Wedding*, each act or symbol must be individually interpreted. On his spiritual journey, Christian Rosenkreuz took with him water, bread, and salt. He stuck four red roses in his hat. Some students may find a key to the mystical significance of his preparation in the following words of Paracelsus.



As to the manner in which God created the world, take the following account. He originally reduced it to one body, while the elements were developing. This body He made up of three ingredients, Mercury, Sulphur, and Salt, so that these three should constitute one body. Of these three are composed all the things which are, or are produced, in the four elements. These three have in themselves the force and the power of all perishable things. In them lie hidden the mineral, day, night, heat, cold, the stone, the fruit, and everything else, even while not yet formed. It is even as with wood which is thrown away and is only wood, yet in it are hidden all forms of animals, of plants, of instruments, which any one who can carve what else would be useless, invents and produces. So the body of Iliaster was a mere trunk, but in it lay hidden all herbs, waters, gems, minerals, stones, and chaos itself, which things the supreme Creator alone carved and fashioned most subtly, having removed and cast away all that was extraneous. First of all He produced and separated the air. This being formed, from the remainder issued forth the other three elements, fire, water, earth.

—PARACELSUS, 1493?-1541

To the Members of the Esoteric Hierarchy, Greetings!

The Chymical Wedding was intended to serve as an introduction to the alchemical and esoteric mysteries of the Rosicrucians. Puzzling as it must have been to many, it was agreed by Rosicrucian historians to have "caused the desire for initiation to be increased, especially in the Rhine country." Readers unacquainted with mysticism or Rosicrucian philosophy became aware of a double meaning in the events described—not in the words as in the associations suggested. Since they could not respond emotionally to something which they could not understand intellectually, such readers were prompted to apply for the more dramatic experience of initiation itself.

Our story has brought us to the point in C. R.'s vision where light from above entered the dungeon, and a "hoary-headed" Ancient Man informed them of the cord by which they might escape.

* * * * * *

He had scarce done speaking, when an Ancient Matron commanded her Servants to let down the Cord seven times into the Dungeon, and draw up whosoever could hang upon it. Good God! that I could sufficiently describe the hurry and disquiet that then arose amongst us; for everyone strove to get to the Cord, and yet only hindered each other. But after seven minutes a sign was given by a little bell, whereupon at the first pull the Servants drew up four. At that time I could not come near the Cord, having to my huge misfortune, betaken myself to a stone near the wall of the dungeon, and thereby was disabled to get to the Cord which descended in the middle.

The Cord was let down the second time, but divers, because their chains were too heavy, and their hands too tender, could not keep their hold on the Cord, but with themselves beat down many another, who else perhaps might have held fast enough. Nay, many a one was forcibly pulled off by another, who yet could not himself get at it; so mutually envious were we even in this our great misery. But they of all others most moved my compassion, whose weight was so heavy that they tore their very hands from their bodies, and yet could not get up. Thus it came to pass that at these five times very few were drawn up. For as soon as the sign was given, the Servants were so nimble at the draw, that the most part tumbled one upon another, and the Cord, this time especially, was drawn up very empty.

Whereupon the greatest part, and even I myself, despaired of redemption, and called upon God that he would have pity on us, and (if possible) deliver us out of this obscurity, who also then heard some of us. For when the Cord came down the sixth time, some of them hung themselves fast upon it; and whilst in the drawing up, the Cord swung from one side to the other, it (perhaps by

the will of God) came to me, which I, suddenly catching, got uppermost above all the rest, and so at length beyond all hope came out. Whereat I exceedingly rejoiced, so that I perceived not the wound, which in the drawing up I received on my head by a sharp stone, till I with the rest who were released (as was always before done) was fain to help at the seventh and last pull, at which time through straining, the blood ran down all over my clothes, which I nevertheless for joy regarded not. Now when the last draw, whereon, the most of all hung, was finished, the Matron caused the Cord to be laid away, and willed her aged Son (at which I much wondered) to declare her resolution to the rest of the prisoners; who after he had a little bethought himself, spoke thus unto them:

Ye Children dear
All present here,
What is but now complete and done,
Was long before resolved on:
Whate'er my Mother of great Grace
To each on both sides here hath shown,
May never Discontent misplace;
The joyful time is drawing on,
When every one shall equal be,
None wealthy, none in penury.
Whoe'er with much hath trusted been,
'Tis well if he may save his Skin.
Wherefore, your Lamentations cease,
What is't to wait for some few days?

As soon as he had finished these words, the cover was again put to and locked down, and the trumpets and kettle-drums began afresh, yet could not the noise thereof be so loud, but that the bitter lamentation of the prisoners which arose in the dungeon was heard above all, which soon also caused my eyes to run over. Presently after, the ancient Matron, together with her Son, sat down upon seats before prepared, and commanded the Redeemed should be told [counted]. Now as soon as she understood the number, and had written it down in a gold-yellow tablet, she demanded every one's name, which were also written down by a little page. . . .

Lastly, to everyone was given a piece of gold for a remembrance, and to spend by the way, on the one side whereof was stamped the rising Sun, on the other (as I remember) these three Letters, D L S (Deus Lux Solis "God is the light of the sun" or Deus Laus Semper "Praise God always"). And therewith everyone had license to depart, and was sent to his own business with this annexed intimation, <u>That we to the Glory of God should benefit our neighbors and reserve in silence what we had been entrusted with</u>, which we also promised to do, and so departed one from another. But in regard of the wounds which the fetters had caused me, I could not well

go forward, but halted on both feet, which the Matron, presently noticing, laughing at it, and called me again to her, said thus to me: "My Son, let not this defect afflict thee, but call to mind thy infirmities, and therewith thank God who hath permitted thee even in this world and in the state of thy imperfection to come into so high a light, and keep these wounds for my sake."

Whereupon the trumpets began again to sound, which so affrighted me that I awoke, and then first perceived that it was only a dream, which yet was so strongly impressed upon my imagination that I was still perpetually troubled about it, and me thought I was yet sensible of the wounds of my feet. Howbeit, by all these things I well understood that God had vouchsafed that I should be present at this mysterious and hidden Wedding; wherefore, with childlike confidence I returned thanks to his Divine Majesty, and besought him, that he would further preserve me in his fear, that he would daily fill my heart with wisdom and understanding, and at length graciously (without my desert) conduct me to the desired end.

Hereupon I prepared myself for the way, put on my white linen coat, girded my loins, with a blood-red ribbon bound cross-ways over my shoulder. In my hat I stuck four red roses, that I might the sooner by this token be taken notice of amongst the throng. For food I took bread, salt, and water, which by the counsel of an understanding person I had at certain times used, not without profit, in the like occurrences. But before I parted from my cottage, I first in this my dress, and wedding garment, fell down upon my knees, and besought God, that in case such a thing were, he would vouchsafe me a good issue. And thereupon in the presence of God I made a vow, that if anything through his grace should be revealed unto me, I would employ it neither to my own honor nor authority in the world, but to the spreading of his name, and the service of my neighbor. And with this vow, and good hope, I departed out of my cell with joy.

THE SECOND DAY I had hardly got out of my cell into a forest, when me thought that the whole Heaven and all the elements had already trimmed themselves against this Wedding. For even the birds in my opinion chanted more pleasantly than before, and the young fawns skipped so merrily that they rejoiced my old heart, and moved me to sing . . . so that it resounded from all parts, and the hills repeated my last words, until at length I spied a curious green heath, whither I betook myself out of the forest. Upon this heath stood three lovely tall cedars, which by reason of their breadth afforded an excellent and desired shade, whereat I greatly rejoiced. For although I had not hitherto gone far, yet my earnest longing made me very faint, whereupon I hastened to the trees to rest a little under them. But as soon as I came somewhat nearer, I spied a Tablet fastened to one of them, on which (as afterwards I read) in curious letters the following words were written:

[The words, in Latin, were a welcome in the name of the King and Bridegroom, and proclaimed the four ways to reach the royal court. The first was short but dangerous, through a region of rocks. The second was long and circuitous; the third a royal road, but for one in a thousand, and the fourth no man could take, for it was a way encompassed by fire and clouds—a way only for incorruptible bodies.]

Now as soon as I had read this writing, all my joy was near vanished again, and I who before sang merrily, began now inwardly, to lament. For although I saw all the three ways before me, and understood that hence forward it was vouchsafed me, to make choice of one of them; yet it troubled me that in case I went the stony and rocky way, I might get a deadly fall; or, taking the longer one, I might wander out of it through by-ways, or be other ways detained in the great journey. Neither dare I hope, that I amongst thousands should be the very one, who should choose the royal way.

I saw likewise the fourth before me, but it was so environed with fire and exhalations, that I dare not draw near it, and therefore again and again considered whether I should return back, or take any of the ways before me. I well weighed my own unworthiness, but the dream still comforted me, that I was delivered out of the tower, and yet I dare not confidently rely upon a dream. Whereupon I was so variously perplexed that for very great weariness, hunger and thirst seized me.

(To be continued.)

* * * * * *

May Peace Profound abide with each of you.

Fraternally,

YOUR CLASS MASTER

Summary of This Monograph

▽ ▽ ▽

Below is a summary of the important principles of this monograph. It contains the essential statements which you should not forget. After you have carefully read the complete monograph, try to recall as many as you can of the important points you read. Then read this summary and see if you have forgotten any. Also refer to this summary during the ensuing week to refresh your memory.

¶ Relatively few escaped the dungeon by means of the Cord but more at the last two times than at the others. C. R. was drawn out on the sixth pull but not without a head wound from a sharp stone.

¶ Having been given a gold remembrance piece bearing the letters D.L.S., the fortunate ones were dismissed with the admonition to glorify God in service to one's neighbors. A blast upon the trumpets awakened C. R. at this point to discover that he had been dreaming.

¶ He put on a linen garment, formed a red ribbon into a cross for his shoulder, stuck four red roses in his hat, and took bread, salt, and water in preparation for his journey. Before setting forth, he made a vow to employ whatever revelation he might receive not for his own honor and advancement but for the benefit and service of his neighbor.

¶ The journey began joyfully with all nature in harmony and led to a hill containing three cedars on one of which a tablet of directions was fastened.

¶ Four ways were set forth but only three were open to mortals. These three filled C. R. with doubt and turned his joy to grief by their separate obstacles.



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THE CONCURRENCE

This Week's Consideration of a Famous Opinion

▽ ▽ ▽



¶ The episode of the white dove and the raven suggests that Christian Rosenkreuz faced the struggle between the material and spiritual aspects of life and found himself, as a result, on the mystical Path which permits no turning back. We see him at the first, second, and then the third Portal, finally divested of outer earthly garments and shorn of false and misleading influences of materialistic living. The Porter or Doorkeeper plays a significant role in the story, and it may be that the following lines from Hermes' *Poemander* will help our understanding.



Have a heed what thou sayest, for I, the Mind, come into men that are holy and good, and pure and merciful, and that live piously and religiously, and my presence *is a help unto them; and forthwith they know all things, and lovingly, they supplicate and propitiate the Father, and* blessing *Him, they give Him thanks and sing* hymns *unto Him; being ordered and directed by filial affection and natural love; and before they give up their bodies to the death of them,* they hate their senses, knowing their works and operations; *or, rather, I, that am the Mind itself, will not suffer the works or operations which belong to the body to be finished in them; but being the Porter and Door-keeper, I* shut up the entrance of evil, *and cut off the thoughtful desires of filthy works.*

—HERMES TRISMEGISTUS

To the Members of the Esoteric Hierarchy, Greetings!

A book like the Chymical Wedding naturally aroused curiosity as to its author. In spite of the statement that the experiences were those of a man two centuries earlier, opinion persisted that the author and his experiences were contemporary. The identity of Christian Rosenkreuz became a matter of speculation. Although our monographs have made plain that Christian Rosenkreuz was not so much a name as a designation, outside the Order controversy as to his identity continues to this day.

Some historians have ascribed the Chymical Wedding to a German Lutheran pastor, Johann Valentin Andrea, born August 17, 1586. Others go so far as to say that he actually founded the Order itself. Officially this has been denied, one reason being that a widely publicized meeting of the Rosicrucians took place in Luneberg in July 1586, a month before Andrea was born.

It is true that Andrea wrote on theological subjects but the style of the books to which he affixed his name is quite different from that of the Chymical Wedding.

Our last excerpt left Christian Rosenkreuz troubled as to which of the four ways he should take to the royal court. His perplexity and weariness brought on hunger and thirst.

* * * * * *

Whereupon I presently drew out my bread, cut a slice of it, which a snow-white dove of whom I was not aware, sitting upon the tree, spied, and therewith (perhaps according to her wonted manner) came down, and betook herself very familiarly to me, to whom I willingly imparted my food, which she received, and so with her prettiness did again a little refresh me.

But as soon as her enemy, a most black raven, perceived it, he straight darted himself down upon the dove, and taking no notice of me, would needs force away the dove's meat, who could no otherwise guard herself but by flight. Whereupon they both together flew toward the south, at which I was so hugely incensed and grieved, that without thinking what I did, I made haste after the filthy raven, and so against my will ran into one of the forementioned ways a whole field's length; and thus the raven being chased away, and the dove delivered, I then first observed what I had inconsiderately done, and that I was already entered into a way, from which under peril of great punishment I dare not retire.



And though I had still wherewith in some measure to comfort myself, yet that which was worst of all to me was that I

had left my bag and bread at the tree, and could never retrieve them. For as soon as I turned myself about, a contrary wind was so strong against me that it was ready to fell me. But if I went forward on my way, I perceived no hindrance at all. From whence I could easily conclude that it would cost me my life, in case I should set myself against the wind. Wherefore I patiently took up my cross, got upon my feet, and resolved, since so it must be, I would use my utmost endeavor to get to my journey's end before night.

Now although many apparent by-ways showed themselves, yet I still proceeded with my compass, and would not budge one step from the Meridian Line; howbeit the way was oftentimes so rugged and unpassable that I was in no little doubt of it. On this way I constantly thought upon the dove and raven, and yet could not search out the meaning, until at length upon a high hill afar off I spied a stately portal, to which not regarding how far it was distant both from me and the way I was in, I hastened. . . .

Now it was an exceeding royal, beautiful portal, whereon were carved a multitude of most noble figures and devices, every one of which (as I afterwards learned) had its peculiar signification. Above was fixed a pretty large tablet, with these words, Procul hinc, procul ite profani,* and other things more, that I was earnestly forbidden to relate. Now as soon as I was come unto the portal, there straight stepped forth one in a sky-colored habit, whom I in friendly manner saluted. Though he thankfully returned my greeting, yet he instantly demanded of me my Letter of Invitation. . . .

I quickly presented it, wherewith he was not only satisfied, but (at which I much wondered) showed me abundance of respect, saying, "Come in, my Brother, an acceptable Guest you are to me"; and withal entreated me not to withhold my name from him. Now having replied that I was a Brother of the Red-Rosie Cross, he both wondered and seemed to rejoice at it, and then proceeded thus: "My Brother, have you nothing about you wherewith to purchase a token?" I answered my ability was small, but if he saw anything about me he had a mind to, it was at his service.

Now, he having requested of me my bottle of water, and I granted it, he gave me a golden token whereon stood no more but these two Letters, S. C.,** entreating me that when it stood me in good stead, I would remember him. After which I asked him, how many were got in before me, which he also told me, and lastly out of mere friendship

*Phrase used in the Eleusinian mysteries. Also recalls Virgil's "Procul, O procul este profani." (Be far, oh be far from me, ye uninitiated.)

**S. C. "Sanctitate constantia." (Sanctified character.)

gave me a Sealed Letter to the second Porter. Now having lingered some time with him, the night grew on. Whereupon a great Beacon upon the Gate was immediately fired, that so if any were still upon the way, he might make haste thither. But the way where it finished at the castle, was on both sides enclosed with walls, and planted with all sorts of excellent fruit trees, and still on every third tree on each side lanterns were hung up, wherein all the candles were already lighted with a glorious torch by a beautiful Virgin, habited in sky-color, which was so noble and majestic a spectacle that I yet delayed somewhat longer than was requisite. But at length after sufficient information, and an advantageous instruction, I friendly departed from the first Porter.

On the way, though I would gladly have known what was written in my Letter, yet since I had no reason to mistrust the Porter, I forbear my purpose, and so went on the way until I came likewise to the second Gate, which although it was very like the other, yet was it adorned with images and mystic significations. In the affixed tablet stood Date et dabitur vobis.* Under this Gate lay a terrible grim Lion chained, who as soon as he spied me, arose and made at me with great roaring.

Whereupon the second Porter who lay upon a stone of marble awaked, and wished me not to be troubled or affrighted, and then drove back the Lion, and having received the Letter which I with trembling reached him, he read it, and with very great respect spake thus to me: "Now welcome in God's Name unto me, the man whom of long time I would gladly have seen." Meanwhile, he also drew out a token, and asked me whether I could purchase it. But I, having nothing else left but my salt, presented it to him, which he thankfully accepted. Upon this token again stood only two Letters, namely, S. M. [Studio Merentis. (Study to be deserving.)]

Being now just about to enter discourse with him, it began to ring in the Castle, whereupon the Porter counselled me to run apace, or else all the pains and labor I had hitherto taken would serve to no purpose, for the lights above began already to be extinguished. Whereupon I dispatched with such haste that I heeded not the Porter, in such anguish was I, and truly it was but necessary, for I could not run so fast but that the Virgin, after whom all the lights were put out, was at my heels, and I should never have found the way, had not she with her torch afforded me some light. I was moreover constrained to enter the very next to her, and the Gate was so suddenly clapped to, that a part of my coat was locked out, which I verily was forced to leave behind me; for neither I, nor they who stood ready without and called at the Gate, could prevail with the Porter to open it again, but he delivered the keys to the Virgin, who took them with her into the Court. . . .



**Give and it will be given unto you."

Under this Gate I was again to give my name, which was this last time written down in a little vellum-book, and immediately with the rest dispatched to the Lord Bridegroom. Here it was where I first received the true guest-token, which was somewhat less than the former, but yet much heavier; upon this stood these Letters, S. P. N.* Besides this, a new pair of shoes were given me, for the floor of the castle was pure shining marble; my old shoes I was to give away to one of the poor (whom I would) who sat in throngs, howbeit in very good order, under the Gate. I then bestowed them on an old man; after which two Pages with as many torches conducted me into a little room. . . .

Soon after I heard a noise, but saw nothing, and it proved to be certain men who stumbled in upon me; but since I could see nothing, I was fain to suffer, and attend what they would do with me. But presently perceiving them to be barbers, I entreated them not to jostle me so, for I was content to do whatever they desired. Whereupon they quickly let me go, and so one of them (whom I could not yet see) fine and gently cut away the hair round about the crown of my head, but on my forehead, ears and eyes, he permitted my ice-grey locks to hang. In this first encounter (I must confess) I was ready to despair, for inasmuch as some of them shoved me so forcibly, and I could yet see nothing, I could think of no other but that God for my curiosity had suffered me to miscarry. Now these invisible barbers carefully gathered up the hair which was cut off, and carried it away with them, after which the two Pages entered again and heartily laughed at me for being so terrified. But they had scarce spoken a few words with me, when again a little bell began to ring; which (as the Pages informed me) was to give notice for assembling. Whereupon they willed me to rise, and through many walks, doors, and winding stairs lighted me into a spacious hall.

(To be continued)

* * * * * *

May Peace Profound abide with each of you.

Fraternally,

YOUR CLASS MASTER

*S. P. N. "Salus per naturam." (Wholeness through character.)

Summary of This Monograph

▽ ▽ ▽

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¶ Sitting under the cedars to refresh himself, C. R. shared his bread with a white dove. A black raven attacked the dove and in driving it away C. R. unwittingly entered so far on his way that he could not return, even though he had left his bread and bag behind.

¶ Holding to the meridian line, C. R. came to an ornamented Portal; above a sign warned away the uninitiated. A Porter demanded his name and letter of invitation. He also gave him a token in exchange for his bottle of water, and a letter to the Porter of the next gate.

¶ Since night was drawing on, a Beacon was lighted at the castle and a Virgin lighted lanterns in the trees to guide travelers. C. R. hastened toward the second gate over which a tablet read "Give and it will be given you."

¶ Here a chained lion awoke the second Porter who greeted C. R. warmly, took his letter and required him to exchange his salt for another token. A warning bell from the castle sent him hurrying on toward the third Portal.

¶ The third Portal closed just as he managed to get inside. His coat caught and he was forced to leave it. It was required once more that he give his name and here he received a true guest token having the meaning "Wholeness through character." He was also given new shoes and required to give his old ones away.

¶ He was conducted to a room where invisible barbers tonsured him and prepared him for introduction to the banqueting hall.



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THE CONCURRENCE

This Week's Consideration of a Famous Opinion

▽ ▽ ▽



¶ Whether literally or symbolically interpreted, the banquet scene in our story is significant. Spiritually speaking, there are unworthy ones who seek to partake at the Lord's Table. In a literal sense, also, an immoderate guest at table is likely to have a character defective in many ways. Intemperance, greediness, vulgarity, and self-vaunting could be expected from such a guest.



The true converts are moderate and decorous in the satisfying of their natural wants, shunning all excess, and if they by accident transgress, avoiding it for the future. . . . But false professors are given to eating and drinking, yet they can never fully satisfy their desires, and are unthankful to God for the food He gives them. Without restraint or good manners, they cram their bodies, whereby they often bring on grievous sickness, and they seek their pleasure without shame wherever they can. And after excess at table, some give way to unseemly levity in words and gestures, and inconvenient jesting, and telling and hearing all manner of tales. Others become quarrelsome, brawling, and so noisy, that to hear their senseless cries you would think them asses, not men. Some become so sleepy and lazy after dinner, that they could scarcely repeat the Lord's Prayer without a blunder; and in general, sloth and the like commonly proceed from strong drinks and overfeeding.

—THE REVEREND DOCTOR JOHN TAULER, 1300?-1361

To the Members of the Esoteric Hierarchy, Greetings!

Having lost his bread, given up his water and salt, and left his linen coat caught in the gate, Christian Rosenkreuz has been presented with new shoes, had his head tonsured and been conducted "through many walks, doors and winding stairs . . . into a spacious hall."

• • • • • •

In this room was a great multitude of guests—Emperors, Kings, Princes, and Lords, Noble and Ignoble, Rich, and Poor, and all sorts of people—at which I hugely marvelled, and thought to myself, ah, how gross a fool hast thou been to engage upon this journey with so much bitterness and toil, when (behold) here are even those fellows whom thou well know'st, and yet hadst never any reason to esteem. They are now all here, and thou with all thy prayers and supplications art hardly got in at last. . . . Meantime one or other of my acquaintance here and there spoke to me: "Oh Brother Rosenkreuz! Art thou here too?"

"Yea, (my Brethren)," replied I, "the Grace of God hath helped me also." At which they raised a mighty laughter, looking upon it as ridiculous that there should be need of God in so slight an occasion.

Now having demanded each of them concerning his way, and found that most were forced to clamber over the rocks, certain trumpets (none of which we yet saw) began to sound to the table, whereupon they all seated themselves, everyone as he judged himself above the rest, so that for me and some other sorry fellows there was hardly a little nook left at the lower-most table. Presently the two Pages entered, and one of them said grace in so handsome and excellent a manner as rejoiced the very heart in my body. Howbeit, certain great Johns made but little reckoning of them, but fleired [tittered] and winked one at another, biting their lips within their hats, and using more the like unseemly gestures. After this, meat was brought in . . . and the wine having a little removed shame from their hearts, they presently began to vaunt and brag of their abilities.

One would prove this, another that, and commonly the most sorry idiots made the loudest noise. Ah, when I call to mind what preternatural and impossible enterprises I then heard, I am still ready to vomit at it. In fine, they never kept in their order, but whenever one rascal here, another there, could insinuate himself in between the Nobles, then pretended they the finishing of such adventures as neither Sampson, nor yet Hercules, with all their strength could ever have achieved. This would discharge Atlas of his burden; the other would again draw forth the three-headed Cerberus out of Hell.

In brief, every man had his own prate, and yet the great Lords were so simple that they believed their pretenses, and

the rogues so audacious, that although one or other of them was here and there rapped over the fingers with a knife, yet they flinched not at it, but when anyone perchance had filched a gold-chain, then would all hazard for the like. I saw one who heard the rustling of the Heavens; the second could see Plato's ideas; a third could number Democritus' Atoms. There were also not a few pretenders to the perpetual motion. Many a one (in my opinion) had good understanding, but assumed too much to himself, to his own destruction. Lastly, there was one also who would needs out of hand persuade us that he saw the Servitors who attended, and would still have pursued his contention, had not one of those invisible waiters reached him so handsome a cuff upon his lying muzzle, that not only he, but many who were by him, became as mute as mice.

But it best of all pleased me that all those of whom I had any esteem, were very quiet in their business, and made no loud cry of it, but acknowledged themselves to be misunderstanding men, to whom the mysteries of Nature were too high, and they themselves much too small. In this tumult I had almost cursed the day wherein I came hither, for I could not but with anguish behold that those lewd, vain people were above at the board, but I in so sorry a place could not, however, rest in quiet, one of these rascals scornfully reproaching me for a motley fool.

Now I thought not that there was yet one Gate behind, through which we must pass, but imagined I was during the whole Wedding to continue in this scorn, contempt and indignity, which yet I had at no time deserved, either of the Lord Bridegroom or the Bride; and therefore (in my opinion) he should have done well to have sought out some other fool to his Wedding than me. Behold, to such impatience doth the iniquity of this world reduce simple hearts. But this really was one part of my lameness, whereof (as is before mentioned) I dreamed. And truly this clamour the longer it lasted, the more it increased. For there were already those who boasted of false and imaginary visions, and would persuade us of palpably lying dreams. Now there sat by me a very fine quiet man, who oftentimes discoursed of excellent matters.

At length he said, "Behold, my Brother, if any one should now come who were willing to instruct these blockish people in the right way, would he be heard?" "No, verily," replied I. "The world," said he, "is now resolved (whatever comes on it) to be cheated, and cannot abide to give ear to those who intend its good. Seest thou also that same cocks-comb, with what whimsical figures and foolish conceits he allures others to him. There one makes mouths at the people with unheard-of mysterious words. Yet believe me in this, the time is now coming when those shameful vizards shall be plucked off, and all the world shall know what vagabond imposters were concealed behind them. Then perhaps that will be valued which at present is not esteemed."

Whilst he was thus speaking, and the clamour the longer it lasted, the worse it was, all on a sudden there began in the hall such excellent and stately music, as all the days of my life I never heard the like. Whereupon everyone held his peace, and attended what would become of it. . . . After half an hour this music ceased unexpectedly, and we could neither see nor hear anything further. Presently after, before the door of the hall, began a great noise, sound and beating of trumpets, shalms and kettle-drums, also master-like, as if the Emperor of Rome had been entering. Whereupon the door opened of itself, and then the noise of the trumpets was so loud that we were hardly able to endure it. Meanwhile (to my thinking) many thousand small tapers came into the hall, all which of themselves marched in so very exact an order as altogether amazed us, till at last the two forementioned Pages with bright torches, lighting in a most beautiful Virgin, all drawn on a gloriously gilded triumphant self-moving throne, entered the hall.

It seemed to me she was the very same who before on the way kindled and put out the lights, and that these her attendants were the very same whom she formerly placed at the trees. She was not now, as before, in sky-color, but arrayed in a snow-white glittering robe, which sparkled of pure gold, and cast such a luster that we dare not steadily behold it. Both the Pages were after the same manner habited (albeit somewhat more slightly). As soon as they were come into the middle of the hall, and were descended from the throne, all the small tapers made obeisance before her. Whereupon we all stood up from our benches, yet everyone stayed in his own place. Now she having to us, and we again to her, showed all respect and reverence, in a most pleasant tone she began thus to speak: . . .

In th' Invitations writ, you know
That no man called was hereto
Who of God's rarest gifts good store
Had not received long before,
Adorned with all requisites,
As in such cases it befits.
How though they cannot well conceit
That any man's so desperate,
Under conditions so hard,
Here to intrude without regard;
Unless he have been first of all,
Prepared for this Nuptial;
And therefore in good hopes to dwell
That with all you it will be well.
Yet men are grown so bold, and rude,
Not weighing their ineptitude,
As still to thrust themselves in place
Whereto none of them called was.
No Cocks-comb here himself may sell,
No rascal in with others steal.

For they resolve without all let
A Wedding pure to celebrate.
So then the Artists for to weigh,
Scales shall be fix't th' ensuing day;
Whereby each one may lightly find
What he hath left at home behind.
If here be any of that Rout
Who have good cause themselves to doubt,
Let him pack quickly hence aside;
For that in case he longer bide,
Of grace forlorn, and quite undone
Betimes he must the gantlet run:
If any now his Conscience gall,
He shall tonight be left in th' hall
And be again releas't by morn,
Yet so he hither ne'er return.
If any man have confidence,
He with his waiter may go hence,
Who shall him to his Chamber light
Where he may rest in peace tonight;
And there with praise await the Scale
Or else his Sleep may chance to fail.
The others here may take it well,
For who aims 'bove what's possible
'Twere better much he hence had pas't
But of you all we'll hope the best. . . .

(to be continued)

* * * * * *

May Peace Profound abide with each of you.

Fraternally,

YOUR CLASS MASTER

Summary of This Monograph

▽ ▽ ▽

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¶ In the banqueting hall Christian Rosenkreuz was surprised to find all classes, those decidedly unworthy, as he thought, to be as well received as himself.

¶ The table talk was largely monopolized by those who noisily boasted of impossible abilities and accomplishments.

¶ One companion observed wisely that the world was resolved to be cheated and therefore could not abide those who intended its good.

¶ An enthroned Virgin was ushered into the hall and her proclamation established the fact that the next day the guests would be publicly weighed to determine their worthiness.



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THE CONCURRENCE

This Week's Consideration of a Famous Opinion

▽ ▽ ▽



¶ Spiritual worth is subtle and intangible. It may not be evaluated by any objective means, and certainly self-evaluation is likely to be faulty. Humbly and timorously, Christian Rosenkreuz presented himself for weighing. Perhaps the following stanza by the early seventeenth century mystic poet, George Herbert, will explain why the scale could not be tipped.



What, childe, is the ballance thine,
Thine the poise and measure?
If I say, 'Thou shalt be Mine,'
Finger not My treasure.
What the gains in having thee
Do amount to, onely He
Who for man was sold can see;
That transferr'd th' accounts to Me.

—GEORGE HERBERT, 1593-1632

To the Members of the Esoteric Hierarchy, Greetings!

THE THIRD DAY

Now as soon as the lovely day was broken, . . . my good champions began to rise out of their beds and leisurely to make themselves ready unto the inquisition. . . . At length, each one being again assembled, the trumpets began now again to sound, and the kettle drums to beat as formerly, and we then imagined no other but that the Bridegroom was ready to present himself, which nevertheless was a huge mistake. For it was again the yesterday's Virgin who had arrayed herself all in red velvet, and girded herself with a white scarf. Upon her head she had a green wreath of laurel, which hugely became her.

Her train was now no more of small Tapers, but consisted of two hundred men in harness [armor] who were all (like her) clothed in red and white. Now as soon as they were alighted from the throne, she came straight to us prisoners, and after she had saluted us, she said in few words: "That some of you have been sensible of your wretched condition in hugely pleasing to my most mighty Lord, and he is also resolved you shall fare the better for it."

And having spied me in my habit, she laughed and spake, "Good lack! hast thou also submitted thyself to the yoke? I imagined thou wouldst have made thyself very smug." With which words she caused my eyes to run over; after which she commanded we should be unbound, and coupled together, and placed in a station where we might well behold the Scales. "For," said she, "it may yet fare better with them, than with the presumptuous, who yet stand here at liberty."

Meantime, the Scales which were entirely of gold were hung up in the midst of the hall. There was also a little table covered with red velvet, and seven weights placed thereon. First of all stood a pretty great one; next four little ones; lastly, two great ones severally. And these weights in proportion to their bulk were so heavy that no man can believe or comprehend it. But each of the harnessed men had, together with a naked sword, a strong rope.

These she distributed according to the number of weights into seven bands, and out of every band chose one for their proper weight; and then again sprung up into her high throne. Now as soon as she had made her reverence, with a very shrill tone she began thus to speak:



Who into a Painter's room does go
And nothing does of painting know,
Yet does in prating thereof, pride it;
Shall be of all the World derided.

Who into the Artist's order goes,
And thereunto was never chose;
Yet with pretense of skill does pride it;
Shall be of all the World derided.

Who at a Wedding does appear
And yet was ne'er intended there;
Yet does in coming highly pride it,
Shall be of all the World derided.

Who now into this Scale ascends,
The weights not proving his fast Friends,
And that it bounces so does ride it;
Shall be of all the World derided.

As soon as the Virgin had done speaking, one of the Pages commanded each one to place himself according to his order, and one after another to step in, which one of the Emperors made no scruple of, but first of all bowed himself a little towards the Virgin, and afterwards in all his stately attire went up. Whereupon, each Captain laid in his weight, which (to the wonder of all) he stood out. But the last was too heavy for him, so that forth he must, and that with such anguish that (as it seemed to me) the Virgin herself had pity on him, who also beckoned to her people to hold the peace. Yet was the good Emperor bound and delivered over to the sixth band.

Next him again came forth another Emperor, who stepped haughtily into the Scale, and having a great thick book under his gown, he imagined not to fail. But being scarce able to abide the third weight, and being unmercifully flung down, and his book in that affrightment slipping from him, all the soldiers began to laugh, and he was delivered up bound to the third band. Thus it went also with some others of the Emperors, who were all shamefully laughed at and made captive.

After these comes forth a little short man with a curled crown beard--an Emperor too--who after the usual reverence got up also, and held out so steadfastly that me thought, had there been more weights ready, he would have out-stood them; to whom the Virgin immediately arose and bowed before him, causing him to put on a gown of red velvet, and at last reached him a branch of laurel, having a good store of them upon her throne, upon the steps whereof she willed him to sit down.



Now how, after him, it fared with the rest of the Emperors, Kings and Lords, would be too long to recount; but I cannot leave unmentioned that few of those great personages held out. Howbeit, sundry eminent virtues (beyond my hopes) were found in many. One could stand out

this, the second another, some two, some three, four, or five, but few could attain to the just perfection; but everyone who failed was miserably laughed at by the bands . . . .

The Inquisition being completely finished, and none but we poor coupled hounds standing aside, at length one of the Captains stepped forth and said: "Gracious Madam, if it please your Ladyship, let these poor men who acknowledged their misunderstanding, be set upon the Scale also without their incurring any danger of penalty, and only for recreation's sake, if perchance anything that is right may be found amongst them." . . . Now as soon as (with trembling) I stepped up, my companion who already sat by in his velvet, looked friendly upon me, and the Virgin herself smiled a little.

But for as much as I outstayed all the weights, the Virgin commanded them to draw me up by force, wherefore three men moreover hung on the other side of the beam, and yet could nothing prevail. Whereupon one of the Pages immediately stood up, and cried out exceeding loud, "THAT IS HE." Upon which the other replied, "Then let him gain his liberty," which the Virgin accorded, and being received with due ceremonies, the choice was given me to release one of the captives, whosoever I pleased. Whereupon I made no long deliberation, but elected the first Emperor whom I had long pitied, who was immediately set free, and with all respect seated amongst us.

Now the last being set up, and the weights proving too heavy for him, in the meanwhile the Virgin spied my roses, which I had taken out of my hat into my hands, and thereupon presently by her Page graciously requested them of me, which I readily sent her. And so this first act was finished about ten in the forenoon; whereupon the trumpets began to sound again, which nevertheless we could not as yet see.

Meantime, the bands were to step aside with their prisoners and expect the Judgment. After which a Council of the seven Captains and us was set, and the business was propounded by the Virgin, as President, who desired each one to give his opinion how the prisoners were to be dealt with. The first opinion was that they should all be put to death, yet one more severely than another; namely, those who had presumptuously intruded themselves contrary to the express conditions. Others would have them kept close prisoners. Both of which pleased neither the President nor me.



At length by one of the Emperors (the same whom I had freed), my companion, and myself, the affair was brought to this point: That first of all the principal Lords should with a befitting respect be led out of the Castle;

others might be carried out somewhat more scornfully. These should be stripped and caused to run out naked; the fourth, with rods, whips, or dogs, should be hunted out. Those who the day before willingly surrendered themselves might be suffered to depart without any blame. And last of all those presumptuous ones-and they who behaved themselves so unseemingly at dinner the day before--should be punished in body and life according to each man's demerit.

This opinion pleased the Virgin well, and obtained the upper hand. There was moreover another dinner vouchsafed them, which they were soon acquainted with. But the execution was deferred till twelve at noon. Herewith the Senate arose, and the Virgin also, together with her attendants, returned to her usual quarter. But the uppermost table in the room was allotted to us, they requesting us to take it in good part till the business was fully dispatched; and then we should be conducted to the Lord Bridegroom and the Bride, with which we were at present well content. . . .

Soon after, the drums began to beat again, to which we were already accustomed, for we well knew it was the Virgin. . . . Hereupon she began to distinguish the patent which the other Page held into two different parts, out of which about thus much was read before the first company: That they should confess that they had too lightly given credit to false fictitious books, had assumed too much to themselves, and so came into this Castle, albeit they were never invited into it, and perhaps the most part had presented themselves with design to make their markets here, and afterwards to live in the greater pride and lordliness; and thus one had seduced another, and plunged him into this disgrace and ignominy, wherefore they were deservedly to be soundly punished. . . .

(To be continued.)

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Fraternally,

YOUR CLASS MASTER

Summary of This Monograph

▽ ▽ ▽

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¶ **On the day of the weighing, the Virgin arrayed in red velvet and a white scarf came in attended by 200 men in armor, each bearing a sword and a rope.**

¶ **The golden scales were set up, the seven weights made ready and the ropes divided into seven groups. After a speech concerning those who pretended to what they had no right, the weighing began.**

¶ **Afterward, Christian Rosenkreuz and his companions were weighed but not as the others for their possible unworthiness but rather to test the amount of their worth. Rosenkreuz withstood all tests and was permitted to free a captive emperor.**

¶ **The penalties were of the following kinds: 1) the guilty emperors were to be escorted from the castle with befitting respect; 2) Some thrown out scornfully; 3) Others to be stripped naked and allowed to go in humiliation; 4) Finally, some were to be hunted out with rods, whips, and dogs. Those who acknowledged their faults were to be permitted to depart without blame, but the unseemly and pretentious were to be punished bodily and severely.**



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THE CONCURRENCE

This Week's Consideration of a Famous Opinion

▽ ▽ ▽



¶ Things wonderful beyond description were viewed by Christian Rosenkreuz as he explored the castle within those limits permitted by the Page who accompanied him. His attitude was reverent, humble, and appreciative; his thought in accord with the mystical poem we quote.



All Things Are Full of God

Go, take thy glass, astronomer,
And all the girth survey
Of sphere harmonious linked to sphere,
In endless bright array.
All that far-reaching Science there
Can measure with her rod,
All powers, all laws, are but the fair
Embodied thoughts of God.

—JOHN STUART BLACKIE, 1809-1895

To the Members of the Esoteric Hierarchy, Greetings!

Now this judgment being read over, the Lords in the first place were well satisfied, because in such severity they darest not look for a mild sentence. . . . At the door was given to each of them, out of a cup, a draught of FORGETFULNESS, that so he might have no further memory of misfortune. After these the Volunteers departed, who because of their ingenuity were suffered to pass, but yet so as never to return again in the same fashion; but if to them (as likewise to the others) anything further were revealed, then they should be welcome guests.

Meanwhile others were stripping, in which also an inequality (according to each man's demerit) was observed. Some were sent away naked, without other hurt. Others were driven out with small bells. Some were scourged forth. In brief, the punishments were so various, that I am not able to recount them all. In the end it came to the last also with whom somewhat a longer time was spent, for whilst some were hanging, some beheading, some forced to leap into the water, and the rest otherwise dispatching, much time was consumed.

Verily at this execution my eyes ran over, not indeed in regard to the punishment, which they otherwise for their impudence well deserved, but in contemplation of human blindness, in that we are continually busying ourselves in that which ever since the first Fall hath been hitherto sealed up to us. . . . And this was done about four in the afternoon. But that in the meanwhile the time might not seem too long to us, the Virgin bestowed on each of us a noble Page, who were not only richly habited, but also exceeding learned, so that they could so aptly discourse upon all subjects, that we had good reason to be ashamed of ourselves. These were commanded to lead us up and down the Castle (yet but into certain places) and if possible, to shorten the time according to our desire. Meantime the Virgin took leave with this consolation, that at supper she would be with us again. . . .

Now although it already struck seven, yet nothing was hitherto given us to eat, howbeit our hunger was easy to be abated by constant revivings, and I could be well content to fast all my life long with such entertainment. About this time the curious fountains, mines, and all kind of art-shops, were also shown us, of which there was none but surpassed all our arts, though they should all be melted into one mass. All their chambers were built in semi-circle, that so they might have before their eyes the costly clock-work which was erected upon a fair turret in the center, and regulate themselves according to the course of the planets, which were to be seen on it in a glorious manner. And hence I could easily conjecture wherein our artists failed, howbeit it's none of my duty to inform them.

At length I came into a spacious room (shown indeed to the rest a great while before) in the middle whereof stood a terrestrial globe, whose diameter contained thirty feet, albeit near half of it, except a little which was covered with the steps, was let into the earth. Two men might readily turn this globe about with all its furniture, so that more of it was never to be seen, but so much as was above the horizon. . . .

After this he led us quite into the globe, which was thus made: On the sea (there being a large square besides it) was a tablet, whereon stood three dedications, and the author's name, which a man might gently lift up and by a little joined board, go into the center, which was capable of four persons, being nothing but a round board whereon we could sit at ease and by broad daylight (it was not already dark) contemplate the stars.

To my thinking they were mere carbuncles which glittered in an agreeable order, and moved so gallantly, that I had scarce any mind ever to go out again, as the Page afterwards told the Virgin, with which she often twitted me. For it was already supper time, and I had so much amused myself in the globe that I was almost the last at table; wherefore I made no longer delay, but having again put on my gown (which I had before laid aside) and stepping to the table, the waiters treated me with so much reverence and honor that for shame I dared not look up, and so unawares permitted the Virgin, who attended me on one side, to stand, which she, soon perceiving, twitched me by the gown, and so led me to the table. To speak any further concerning the music, or the rest of that magnificent entertainment, I hold it needless both because it is not possible sufficiently to express it, and I have above reported it according to my power. In brief, there was nothing there but Art and Amenity. . . .

THE FOURTH DAY I still lay in my bed, and leisurely surveyed all the noble images and figures up and down about my chamber, during which on a sudden I heard the music of cornets, as if they had been already in procession . . . but my Page was ready long before me, and ran out of the chamber to see how affairs might yet stand. But he soon returned and brought with him this joyful news: That the time indeed was not yet past, only I had overslept my breakfast, they being unwilling to waken me because of my age; but that now it was time for me to go with him to the fountain where the most part were assembled. . . .

After this the Virgin led us out in our order, where the musicians waited ready at the door, all apparelled in red velvet with white Guards. After which a door (which I never saw open before) to the royal winding stairs was unlocked. There the Virgin led us together with the music, up three hundred and sixty-five stairs. There we saw nothing but what was of extreme costly

and artificial workmanship; and the further we went, the more glorious still was the furniture, until at the top we came under a painted arch, where the sixty Virgins attended us, all richly apparelled. Now as soon as they had bowed to us, and we, as well as we could, had returned our reverence, our musicians were dispatched away, down the winding stairs, the door being shut after them. After this a little bell was tolled; then came in a beautiful Virgin who brought everyone a wreath of laurel. But our Virgins had branches given them.

Meanwhile a curtain was drawn up, where I saw the King and Queen as they sat there in their majesty, and had not the yesterday Queen so faithfully warned me, I should have forgotten myself, and have equalled this unspeakable glory to heaven. For besides that the room glistened of mere gold and precious stones, the Queen's robes were moreover so made that I was not able to behold them. And whereas I before esteemed anything for handsome, here all things so much surpassed the rest, as the stars in Heaven are elevated. In the meantime the Virgin stepped in, and then each of the Virgins, taking one of us by the hand, with most profound reverence presented us to the King. . . .

This room was square on the front, five times broader than it was long; but towards the West it had a great arch like a porch, wherein stood in circle three glorious royal thrones, yet the middle-most was somewhat higher than the rest. Now in each throne sat two persons; in the first sat a very ancient King with a gray beard, yet his consort was extraordinarily fair and young. In the third throne sat a black King of middle age, and by him a dainty old Matron, not crowned, but covered with a veil. But in the middle sat the two young persons, who, though they had likewise wreaths of laurel upon their heads, yet over them hung a large and costly crown. Now albeit they were not at this time so fair as I had before imagined to myself, yet so it was to be. Behind them on a round form sat for the most part ancient men, yet none of them (at which I wondered) had any sword or other weapon about him. Neither saw I any other life-guard, but certain Virgins which were with us the day before, who sat on the sides of the arch.

Here can I not pass in silence how the little Cupid flew to and again there, but for the most part he hovered and played the wanton about the great crown. Sometimes he seated himself in between the two lovers, somewhat smiling upon them with his bow. Nay, sometimes he made as if he would shoot one of us. In brief, this Knave was so full of his waggery, that he would not spare even the little birds which in multitudes flew up and down the room, but tormented them all he could. The Virgins also had their pastimes with him, but whensoever they could catch him, it was not so easy a matter for him to get from them again. Thus this little knave made all the sport and mirth.

Before the Queen stood a small, but unexpressibly curious Altar, wherein lay a book covered with black velvet, only a little overlaid with gold. By this stood a small taper in an ivory candlestick. Now although it was very small, yet it burnt continually, and stood in that manner, that had not Cupid in sport now and then puffed upon it, we could not have conceived it to be fire. By this stood a sphere or celestial globe, which of itself turned clearly about. Next this, a small striking-watch, by that a little crystal pipe or syphon-fountain, out of which perpetually ran a clear bloodred liquor; and last of all a skull, or death's-head.

In this was a white serpent, which was of such a length that though she crept circle-wise about the rest of it, yet her tail still remained in one of the eye-holes until her head again entered at the other; so she never stirred from her skull, unless Cupid twitched a little at her, for then she slipped in so suddenly that we all could not choose but marvel at it. Together with this Altar, there were up and down the room wonderful images which moved themselves, as if they had been alive, and had so strange a contrivance, that it would be impossible for me to relate it all. Likewise, as we were passing out, there began such a marvelous kind of vocal music that I could not certainly tell whether it were performed by the Virgins who yet stayed behind, or by the images themselves. Now we, being for this time satisfied, went thence with our Virgins, who (the musicians being already present) led us down the winding stairs again, but the door was diligently locked and bolted. . . .

(To be continued)

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YOUR CLASS MASTER

Summary of This Monograph

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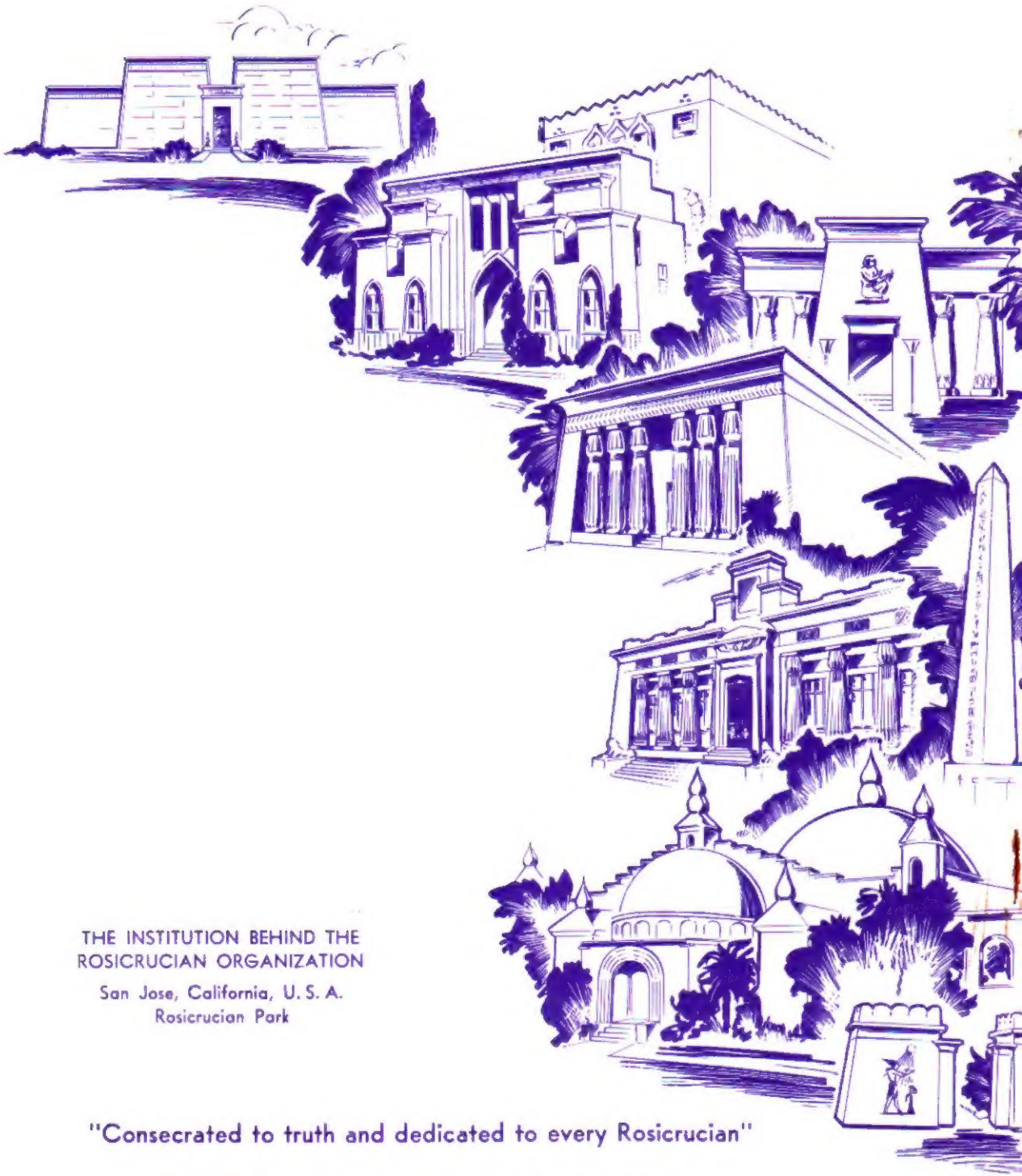
¶ On the Third Day after the sentences had been carried out against the offenders, Christian Rosenkreuz was shown a terrestrial globe which, when entered, became a celestial observatory.

¶ On the Fourth Day the guests were taken up a flight of three hundred and sixty-five winding stairs to a curious chamber five times broader than long with an archway in the West.

¶ Within the archway stood three thrones occupied by two persons each, with the young lovers in the center one, under a large crown suspended from above.

¶ Before the Queen was a small altar containing the following items: a book, a taper, a striking watch, a little fountain pouring forth a red liquor, a skull and a white serpent.

¶ Multitudes of birds flew about movable images along the walls and a little Cupid furnished great diversion.



THE INSTITUTION BEHIND THE
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San Jose, California, U. S. A.
Rosicrucian Park

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